THE MYSTERY OF JESUITISM,

DISCOVERED

In certain LETTERS, written upon occasion of the present Differences at *SORBONNE* between the JANSENISTS and the MOLINISTS,

Displaying the pernicious Maximes of the late

CASUISTS.

With ADDITIONALS.

Sicut Serpentes———

LONDON,
Printed for *Richard Royston*, Book-seller to his Most Sacred MAJESTY.
MDCLXXXIX.

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THE PREFACE.

TO *press too much upon a broken Enemy, argues in the Conquerour a want of that Generosity which might justly be expected in him, as a pure consequence of the success of his arms. The extravagances of the* CASUISTS *are come to that height, that there needs nothing of satyr or aggravation to make them more horrid then they are in their own dress. Leaving therefore the Reader to observe the horrour and impiety of their* Maximes *out of the* LETTERS *and* ADDITIONALS, *what is here necessary, is onely, to give a short account of them, and to note what hath passed since the former Edition about the present difference; which is done for their satisfaction, who, because the scene lies in another Country, would gladly be acquainted with the posture of Affairs.*

I shall not need to unravell the whole difference between the JANSENISTS *and the* MOLINISTS, *since in that as well those that know it not as those that do may be sufficiently satisfied out of*

the LETTERS *themſelves. All then I ſhall note is, the State of Affairs at the College of* SORBONNE *when theſe* Letters *began to appear: That was when the College had ſo many extraordinary Aſſemblies, about the examination of the Second Letter of Monſieur* Arnauld, *about the beginning of the year* MDCLVI. *What the College could not do, what all the writings on both ſides could not ſatisfie the world of, theſe* Letters *did, clearing up the difficulties, and telling us there were two Queſtions examined, one relating onely to matter of* fact, *and conſequently eaſily reſolved, the other of* faith, *wherein all the difficulty lay. The Queſtion of* Faith *was, whether a Propoſition, which M.* Arnauld *had taken out of two Fathers of the Church, Saint* Auguſtine *and Saint* Chryſoſtome, *ought to be approved, or condemned. The Doctours of all ſides agreed that it was* Catholick *in the writings of the Fathers; but the Adverſaries of M.* Arnauld *pretended he had changed it in the citation ſo far as to have made it* hereticall. *The buſineſs then was, to diſcover the difference, which his Adverſaries endeavoured to make appear: but his Defenders ſo confuted that pretended diverſity, that the* MOLINISTS *were forced to deny them the liberty of Anſwering, by limiting their diſcourſes not to exceed half an hour. This breach of priviledge, together with threats, obliged many to forbear the Aſſembly, and to declare whatever were done there to be null.*

Monſieur Arnauld's *adverſaries, being by this means left alone in* Sorbonne, *did what they pleaſed, without any oppoſition, and ſo proceeded to a cenſure of his Propoſition, as* temerarious, impi-

ous,

ous, blaſphemous, worthy to be anathematiz'd, and hereticall, *though there were nothing ſo remarkable as the* perfect conformity *there was between it, and what was cited out of the Fathers, that is, ſuch as the Doctours that cenſured it could not aſſign any difference.*

Nor were it on the other ſide neceſſary to make any anatomy *of the* LETTERS, *or the* ADDITIONALS. *For as to the former, there is a ſhort account of every particular* Letter *given by way of* ARGUMENT *before it: which, containing the ſum and main Heads of each, may alſo ſerve for a* TABLE. *For the latter, there needs no more then the very titles to diſcover the nature and deſign thereof. So that as to what concerns both* LETTERS *and* ADDITIONALS, *the Reader may find what was requiſite to be done for his eaſe and convenience, at the end of this Preface.*

The Caſuiſt, *whom the Authour of the* Letters *pretends a conſultation with, would haply abhor the lewdneſs of thoſe principles, were it not for the implicite reſpect he hath for his Authours, whoſe opinions, though contrary to his own judgement, he thinks ſo ſacred, that he fears not to publiſh any thing for which he hath their ſecurity. Hence does he diſcover their* Morality *as contributing much to the ſaving of many ſouls, not conſidering that what they allow as a prudent and Chriſtian expedient, is a baſe politicall compliance with the moſt irregular paſſions of men.*

Theſe conferences are continued till they come to certain eſſentiall points, whereat the Authour is ſo incens'd, that he cannot forbear exclaiming

againſt the inſupportable profaneneſs they muſt needs introduce. So that the Father being come to the higheſt exceſſes, as, for inſtance, that of exempting Chriſtian Morality *from the obligation of* loving God, *&c. the Author breaks off, and puts a period to that kind of entertainment with the Tenth Letter.*

The main deſign of their Morality is, by a baſe inſinuation and compliance, to graſp all the world to themſelves, and to uſurp an univerſall empire over mens conſciences. To this end are their Maximes *levell'd to the ſeveral humours of men. And, becauſe theſe contrary inclinations oblige them to have contrary opinions, they have been forced to change the true rule of manners, and to foiſt in another that ſhould be, like a noſe of wax, capable of all forms, a Monſter called the* DOCTRINE OF PROBABILITY, *whereby contradictory Propoſitions are made equally ſafe and practicable. Out of that Mint come thoſe Maximes that are calculated for all humours and qualities, as for* Prieſts, Religious men, Traders in Benefices, Gentlemen, Menial Servants, Merchants, Magiſtrates, Rich, Poor, Uſurers, Bankrupts, Thieves, common Proſtitutes *and* Fortune-tellers. *Such a generall care have theſe* Religious Mountebanks *to have ſome cure for all diſeaſes, ſo to gain all the practice to themſelves.*

The JESUITS, *ſenſible of the prejudice theſe* Letters *did them, and finding it increaſed by their ſilence, thought themſelves obliged to make ſome Anſwer thereto. But how fatall that proved to them, all* France *can witneſs, nay, they themſelves are now ſenſible, and, by the ſtrange abate-*

abatement of their former confidence, ſufficiently acknowledge.

Two queſtions clear up the buſineſs. One, whether the Caſuiſts *have taught theſe Opinions: and that is a truth in matter of fact eaſily demonſtrable. The other, whether the Opinions are not impious and unmaintainable: and that, their extravagances conſidered, is as much out of all controverſie as the other. So they took a great deal of pains to no purpoſe, and ſo unſucceſsfully, that all their undertakings proved abortive. The firſt thing they writ they called* a firſt Anſwer, *but there came not forth any* ſecond. *They put out in like manner,* The firſt and ſecond Letter to Philarchus, *and never came to a* third. *Then they laid the foundations of a long work, which they called* IMPOSTURES, *whereof they promiſed* four *parts; but, having Littered the* firſt *and ſome part of the* ſecond, *the Dam miſcarried, and there was no more noiſe of them. Then Father* ANNAT, *rallying all he could to come into the relief of his Society, put out* The fair dealing of the Janſeniſts, *&c. a pure repetition: Then,* An Anſwer to the Provinciall Letters. *But at laſt comes out a Book entitled,* ANAPOLOGIE FOR THE CASUISTS, againſt the calumnies of the JANSENISTS, &c. *as a formal Anſwer to the* LETTERS. *Of which piece, who were the Authours, what great expectation the* JESUITS *have conceived of it, and what it aims at, the Reader may find in the laſt piece ſave one of the* ADDITIONALS, *which is a* FACTUM *of the Curez of* Paris *in anſwer thereto.*

thereto. Not to mention, that it was looked upon as a piece so horrid by the Sentinells of the publick peace in France, *that, as it is reported by some, it was condemned by the* Lieutenant Civil *of* Paris, *to be* BURNT *by the hands of the common executioner; but by the interposition of the Court that Sentence was mitigated to a* PROHIBITION: *which shews how fit a piece it was to make the* Jesuits *turn* Stationers, *and to sell it publickly in their College of* Clermont.

This could do no less then stir up the indignation of the Curez of Paris, *to have the* Prohibition *of the* Lieutenant Civil seconded *by a solemn* Censure *of the College of* Sorbonne *upon the same Piece. To that purpose they put up a petition to the Vicars Generall of the Cardinal* de Retz *their Arch-bishop; which earnestness of theirs forces the Society of the* Jesuits *to extraordinary Solicitations, to have things smothered for a while, out of a hope to carry on their work more fortunately in a more favourable conjuncture of time. This brings them with their humble Addresses to the Queen of* France, *shewing, that the reputation of their Authours and the Society, which they are sworn to maintain though to the ruine of all Christianity, lay at stake, and they,* the glorious Society of Angels, *were like to fall into disparagement, without an arrest of those proceedings. But their Solicitations there prevail little, she refers them to those that are the competent Judges of things of that Nature, and those (such is the confidence they have of their cause) they are of any the most distrustfull of.*

Others

Others are employed to the Chancellour, Seguier, *upon the ſame account*; *but his Anſwer is much to the ſame effect*; *ſo that the Fathers begin to hang down the head*, *to apprehend the cenſure of the* Gallicane *Church*, *and conſequently the diſcredit and contempt that the* Society *is likely to fall into. Inſomuch*, *that thoſe very people*, *who were ſo implacably liberal of the imputation of* Hereſie *to their Adverſaries*, *and all that any way oppoſed their irregularities*, *have it now brought home to their own doors by the whole Church of* France.

And indeed it is rather out of this fore-ſight of their misfortune, *then any conviction or influence of Truth on their Spirits*, *that they do now at laſt grow a little leſs violent in the maintenance of their Authours. A time was*, *that*, *when the Curez of* Rouen *did*, *upon the Sermons preached by the Curé of Saint* Maclou *againſt the pernicious Maxims of certain late* Caſuiſts, *bandy againſt them*, *the* Jeſuits *onely took the alarm*, *would maintain the* Caſuiſts, *and*, *in a word*, *proved the obſtinate occaſioners of moſt that hath happened ſince: but now obſerve their ſubmiſſion*, *when they affirm*, That the opinions of ſome private men of their *Society* were not to be attributed to the whole body, for that they could produce twenty of the ſame *Society* that held the contrary opinions. *The fear of cenſures may do much more then the fear of either God or Truth. 'Tis a poor Jeſuitical evaſion. Let us caſt our eyes back at the doctrine of* probable opinions, *and we ſhall find*, *that according to that*, *the opinions of ſome few*, *nay of one*, *may be as ſafe and as practica-*

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ble in point of conscience, as what is maintained by twenty. Another thing very remarkable in their carriage of late is, that they would have the world believe them guilty of the greatest tenderness for the peace of the Church, and their enemies of all the breaches of it: but when they confess how much it galls them that they cannot quietly endeavour the propagation of their doctrine, *they sufficiently discover what kind of peace they mean, namely, a toleration of their pernicious Maximes. And as to that particular I refer the Reader, for his further satisfaction, to the last piece of the* ADDITIONALS. *We leave them therefore to find out a better way to extricate themselves out of these difficulties, and the Curez of* Paris *very earnest in procuring the Censure of the* Apology for the Casuists, &c. *which Censure it is conceived they may now be upon the point of obtaining, if it be not already passed.*

But before I dismiss the Reader to his full entertainment in the following Pieces, I would entreat his very serious reflexion on three *things, as such as may contribute much to the advantage he proposes to himself to make of his reading thereof. The first is concerning this* second Edition, *wherein are added to the* LETTERS *formerly Printed, not onely what was by way of appendage to the* Cologne *Edition of them in French, but also two other Pieces that came opportunely to hand concerning the pestilent Book before mentioned, called* AN APOLOGY FOR THE CASUISTS, &c. *The second relates to* RELIGION *in general. And the last hath a great influence on* HUMANE SOCIETY.

For

For the first; As it is natural in us to have a certain compassion for the greatest Malefactours, *so have there been some, who, though such as were no great friends to the* Jesuits, *thought it not impossible they might be unjustly charg'd in many things by the Authour of the* LETTERS; *that their Adversaries were too much inclin'd to passion and prejudice; and, in a word, that the* Jesuits, *though sufficiently insupportable even in their apprehensions, yet could not be guilty of such an excesse of impiety. Which granted, it is not hard to guess how far they might perswade those that have a more then ordinary respect and inclination for their* Society, *and are* cajoul'd *into an imagination of its happy endeavours in the furtherance of their Neighbours future welfare, according to their* Institution, *perswade them, I say, to an assurance of their* innocency; *and the groundlesse* dissatisfactions *of such as oppos'd them. Here we have on the one side a* hardnesse *of belief to satisfie, and, on the other, a prejudiced* credulity; *the undeceiving both which may be done with the same labour.*

For if they quarrel at the Obscurity of the Authour of the Letters, *and would thence insinuate that his work hath some affinity with a* Libell, *because he dares not own it; Tell them, it was but a necessary prudence in him to conceal himself, so to elude the mischiefs he might well fear must be the dreadfull effects of their exasperation and revenge. Do they complain that some things are impos'd upon them, others maliciously represented? Tell them, it is more probable, that the Authour of the* Letters, *knowing he had to do with a sort of people eminent for nothing so much as*

their

their calumnies, impostures, and evasions, is the more strict and faithfull in the citations of passages; as appears by his latter POSTSCRIPT *to the XVI.* Letter.

But suppose it confess'd that the Authour of the Letters *is in some things guilty of imposture, in others too satyrical, the advantage they shall make of it will amount to very little. The businesse is now taken out of his hands, and managed by an Association of most of the Curez and Pastors of* France, *countenanced by their Bishops. These, stirr'd up with a godly zeal and tenderness for* Christian Morality, *have examined the works of the* Casuists, *have made* Extracts *of* Propositions *out of them, and presented them to the Assembly-General of the Clergy for their censure thereof. And these* Extracts, *agreeing in all things with what was brought upon the stage by the Authour of the* Letters, *can signifie no less then a certain authentication of the* Letters. *Unless therefore a man can imagine so vast a number of* Pastors, *the whole Body of the* Clergy *of* France, *nay whole* Universities, *chargeable, not onely with a criminal dis-ingenuity, in fastening on the* Jesuits *things they are not guilty of, but also a frivolous disturbance, in making so much noise about things they cannot make appear, he must conclude these latter not at all injured. But if all this cannot satisfie, there is yet something to prove them not wronged, and that is their own acknowledgement in the* Apology for the Casuists, *wherein they grant all, maintain all, justifie all; as the Reader will find in the last Piece save one of the* ADDITIONALS.

For

For the ſecond; *If a man conſider the ſtrange and miraculous originals of Chriſtian Religion, what cruel perſecutions it hath waded through; the croſſes and calamities it hath thriven under, and all through a rigorous obſervance of vertue and auſterities abſolutely contrary to the ſuggeſtions of fleſh and bloud, till at length it came to its Majeſty, and forced an acknowledgement from the ſubdued world, he cannot certainly but withall imagine, that the ſame means, which contributed ſo much to its its glorious acquiſts and propagation, muſt have the ſame effect in its continuance and perfection. What Idea then can he conceive of thoſe men whoſe Maximes diſpence with all the obligations of evangelical purity, who level the precepts of the Goſpel to the corrupt paſſions of men, who make our tendency to future Beatitude conſiſtent with the pleaſures and enjoyments of this world, and who, by their* artifices of ſanctimony, pious ſleights, eaſie Devotions, *and ſuch* compliances *of humane invention, bring Chriſtian Religion into contempt, and really introduce that* Deiſm *which they unjuſtly object ſo much to their Adverſaries?*

For the laſt; *If a man does but ſeriouſly reflect on their ſtrange tenents about* Revenge, Calumnies, Reſtitution, *their* Equivocation, mental reſtrictions, ſhifting *and* direction of the Intention, *and that conſummation of all extravagance,* the Doctrine of *PROBABLE OPINIONS, what can he imagine leſs, then that ſuch Societies of men are Academies of diſſimulation and ſycophancy, diabolically embarqu'd in a deſign, of not onely practiſing, but maintaining and juſtifying whatever is moſt horrid and abominable in the ſight of God and man; that they are*

the

the bane of Charity, the ſoul of all Chriſtian vertues; that Sincerity, the life, ſafety, and comfort of all converſation, is abſolutely loſt; and, what is neceſſarily conſequent to all this, that they are to be looked upon as the vermine *of all Humane Society, and accordingly as ſuch as ought to be accountable for all the inconveniences and miſchiefs occaſioned by this ſo deplorable a degeneration.*

THE

IMPRIMATUR,

Nov. 13. 1678.

C. Alſton, R. P. D. *Hen.* Epiſc. *Lond.* à Sacris Domeſticis.

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ADVERTISEMENT.

A Worthy *Divine* of my acquaintance in the Country, acquainted with the deſign I had to put out a *ſecond* Edition of the MYSTERY of JESUITISM, ſent me the following CREED, which, as being pertinent to the ſubject of the Treatiſe, and coming conveniently to my hand, I thought it not amiſs, for the Reader's diverſion, to inſert.

A Jeſuiticall CREED, gathered out of the works of *Johannes Baptiſta Poſa*, a Spaniſh *Jeſuit*, by *Franciſcus Roales*, Doctour at *Salamanca*, and Chaplain to his Catholick Majeſty of *Spain*. It is to be found in *Latine*, in the Appendix to the Relations of *de Vargas*, pag. 333. printed in the year M DC XLI. digeſted into XII Articles.

I. *I believe in* two Gods, *whereof one is Son, Father and Mother, metaphorically, according to an eternall generation; the other, metaphorically Mother and Father, according*

ding to a temporall generation: and what is consequent hereto, that the common term, Mother-Father, *may be equally attributed to God and the B. Virgin, as if they were both* Hermaphrodites.

II. *I believe in* Jesus Christ, *the onely metaphorical Son of both, according to an eternall and temporall generation.*

III. *I believe that* Jesus Christ, *as Man, was conceived and born of the Virgin* Mary, *metaphorically, as of Father and Mother, by a paternall and maternall virtue.*

IV. *I believe that he suffered, and was dead, not truly and really, because it was impossible he should die.*

V. *I believe that he was buried, though not truly and really dead.*

VI. *I believe his Soul descended into Hell metaphorically, whereas it was never separated from the Body.*

VII. *I believe that he rose from the dead, by a metaphor suitable to that whereby I believed him dead.*

VIII. *I believe he ascended into Heaven, that he sitteth at the right hand of God the Father, and that he will come to judge some alive, and some already dead.*

IX. *I believe in the Holy Ghost, who spoke by the Prophets, though those were sometimes mistaken and deceived.*

X. I

X. *I believe the Church to be, as to the better part of it, holy; and the Communion of Saints.*

XI. *I believe the remiſſion of Sins, effected by a ſudden collation of the Holy Ghoſt upon the wicked.*

XII. *I believe the Reſurrection of the Body, as to the better part of it; and Life everlaſting, not without ſome fear of the contrary.*

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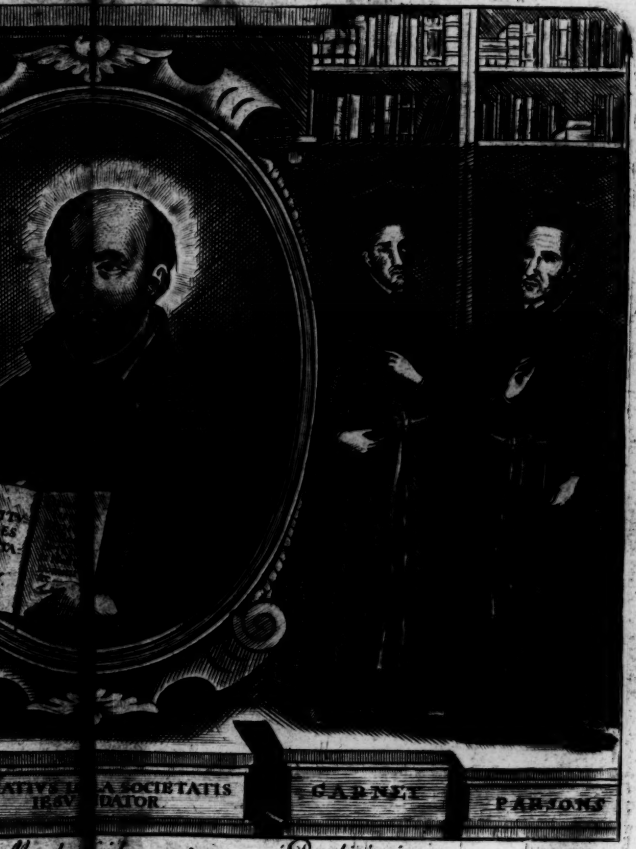
Illud unum sciant Reges, nihil magis cord
vilem reddant, infirmam, imbecillem &

Let Kings take notice of this, that the
leſſen the Authority of Princes, and to

Optabilior eſt Fur quàm Menda
hæreditatem conſeq

ordi esse Pontifici & ejus asseclis, quàm ut Regiam potestatem
& abjectam. Spalat.

the Popes and their followers make it their business, to
nd to make it as weak and contemptible as they can.



Menda siduus; vtriq; verò Perditionis
consequitur. Eccles. 20. vers. 25.

THE MYSTERY OF JESUITISM.

To a Provincial.

LETTER I.

ARGUMENT.

Two Questions examined in SORBONNE; *one of Fact, concerning the temerity of Monsieur* Arnauld, *in not being satisfi'd that the condemned Propositions were in* Jansenius: *the other of Right, concerning his errour. What* NEXT POWER *is, how understood by Monsieur* le Moine, *how by the* New Thomists. *The Tenet of the* Jansenists *concerning* Efficacious Grace.

SIR,

WE have been extreamly mistaken. 'Tis but since yesterday that I am undeceiv'd; till then I Incently conceiv'd Religion to be very much concern'd the present disputes at the Colledge of SORBONNE.

So many assemblies of a company so famous as that of the *Faculty* of *Paris*, and wherein things so strange and so much beyond example have pass'd, make the world conceive such a high Idea thereof, that men cannot be perswaded but the occasion is very extraordinary. In the mean time, you will not a little wonder, when you shall find by the present account, what this so great noise amounts to; and that is it which I shall in few words acquaint you with, having my self search'd into the bottom of the business.

There are two Questions examin'd, one of *Fact*, the other of *Right*. That of *fact* consists in this, *viz.* whether Monsieur *Arnauld* be temerarious, for having affirmed in his second Letter, *That he had very carefully read over* Jansenius's *book*; *that he had not found therein the propositions condemn'd by the last Pope*; *and that nevertheless, as he condemn'd those propositions, whersoever they were found, so should he do it in* Jansenius, *if so be they were in him.*

The question is this, whether he could without temerity make such an expression of his not being satisfied that the propositions were in *Jansenius*, when the Bishops had before declar'd they were there.

The business is propos'd in *Sorbonne*. Threescore and eleven *Doctors* undertake his vindication; and maintain, that he could make no other answer to those who, by so many writings, put him to the question whether he held the propositions to be in that book, but that he had not seen them there; and nevertheless, that if they were, he condemns them.

There were some went a little farther, declaring, that (notwithstanding the strict search they had made after them) they could never find them there; nay, that they had met with such as were quite contrary; and thereupon very earnestly intreated, that if there were any Doctor present who had found them there, he would be pleas'd to shew them: a thing so easie, that it could not well be denied, as being the most certain way to convince them all; nay, Monsieur *Arnauld* himself. But this they could never obtain. And so much as to what concerns that party.

Of

Of the other, were fourscore *secular* Doctors, and some half as many *mendicant Friers*, who condemned the proposition of Monsieur *Arnauld*, without ever examining, whether what he had affirm'd were true or false, and that too, after it had been declar'd, that, not the *truth*, but the *rashness* of his proposition was under consideration.

Besides all these were fifteen, who would not subscribe the *Censure*, and are accordingly termed *Indifferents*.

Thus was the Question of *Fact* decided, whereat I am not troubled a jot, for whether Monsieur *Arnauld* be rash or no, my conscience is nothing concern'd. Or were I so desirous to know whether these propositions are in *Jansenius*, his book is neither so scarce, nor of that bulk, but that I might reade him all over to satisfie my self, and never consult *Sorbonne* about it.

But were I not afraid to be thought temerarious my self, I think I should be carried away with the opinion of the greatest part of those, who, having hitherto taken it upon the publick faith, that these propositions are in *Jansenius*, begin now to mistrust the contrary from that fantastick refusal the others make to shew them, which indeed is such, that I could never yet meet with any one who could tell me he had seen them there. Insomuch that it is my fear this censure may do more hurt then good, and give those who shall come to the knowledge of it, an impression thereof quite contrary to the conclusion. The world is grown extremely mistrustfull, and men believe not things till they see them. But as I have already said, that point is of no great consequence, since Faith is not at all concern'd in it.

For the Question of *Right*, it seems to be of greater concernment, because it doth relate to *Faith*; for which reason I have the more particularly informed my self thereof. But I shall give you such an account of it, that you will find it a thing of as little importance as the former.

In this it is examin'd what Monsieur *Arnauld* says in the same Letter; *viz. That the Grace without which a man*

cannot do any thing, had failed Saint Peter *in his fall.* Whence you and I conceiv'd that the buſineſs was, to examine the main principles of *Grace*; as whether it be not conferr'd on all men, or whether it be efficacious: but we were much miſtaken. I am in a ſhort time grown a great Divine, and you ſhall acknowledge as much.

To know the truth of the buſineſs, I viſited Monſieur *N.* a Doctor of the Colledge of *Navarre*, who lives not far from me; and is (as you know) one of the moſt zealous againſt the *Janſeniſts*. But I, being then as violent out of curioſity as he out of zeal, ask'd him whether it would not be formally decided, *that Grace is beſtowed on all men*, that ſo we may at length hear no more of that queſtion. He gave me a ſcornfull retort, and told me, that that was not the point; that there were ſome of his party who held that Grace was not beſtowed on all; that the examiners themſelves had openly, before a full Aſſembly at *Sorbonne*, affirm'd the opinion to be *problematical*; and that he himſelf was of that opinion; confirming it by a paſſage which he ſaid was very remarkable in Saint *Auguſtine*, *viz. We know that Grace is not beſtowed on all men.*

I deſir'd him to excuſe my miſ-apprehenſion of his meaning, and intreated him to tell me, whether they would not at leaſt condemn that other opinion of the *Janſeniſts* which makes ſo much noiſe in the world, *that grace is efficacious, and that it determins our will to do that which is good.* But I was no leſs unfortunate in this ſecond queſtion. You underſtand nothing at all of the buſineſs, ſaid he to me, there's no hereſie in that, 'tis an Orthodox opinion, all the *Thomiſts* maintain it, and I held it my ſelf in my exerciſe at *Sorbonne*.

I durſt not preſume to trouble him with any further doubts; nay, was at a loſs where the difficulty ſhould be: but to be a little better ſatisfied, I intreated him to ſhew me wherein conſiſted the hereſie of Monſieur *Arnauld's* propoſition. In this, ſaid he; *that he does not acknowledge, that the juſt have a power to fulfill the Commandments of God*, in the manner that we underſtand it.

Having

Having learnt so much, I took my leave of him; and very much elevated, that I knew what was most considerable in the business, I went to Monsieur *H.* who grows stronger every day then other; and was then arriv'd to that degree of health, that he brought me to his brother in law, a *Jansenist*, if ever there were any, and yet a very honest man.

To be the better entertain'd, I pretended to be of his side, and said to him, Could it be possible that the Doctors of *Sorbonne* should introduce into the Church such an errour, as, *That all the just have at all times a power to fulfill the Commandments?* How do you speak? saies the Doctor to me, do you call that an errour which is a *Catholick* Tenet, and oppos'd by none but *Lutherans* and *Calvinists?* Why, said I, are not you of that opinion? No, said he, we anathematize it as heretical and impious.

Awaken'd a little by this answer, I perceived that I had over-acted the *Jansenist* now, as I had done the *Molinist* before. But, being not fully satisfied with his answer, I desir'd him to tell me sincerely whether he held, *that the just had always a real power to observe the Commandments.* This set him a little on fire, but it was with a devout zeal; whereupon he told me that he would never dissemble his opinions for any man whatsoever; that it was his belief, and that he and all of his party would maintain it to the death, as being the uncorrupted doctrine of Saint *Thomas*, and of Saint *Augustine* their Master.

This he spoke with so much earnestness, that I could not doubt his reality. With this confidence I return'd to my former Doctor, and, fully satisfied, told him, that, no question, there would soon be a peace concluded in *Sorbonne*; that the *Jansenists* were agreed as to the power which the just have to fulfill the Commandments. Soft and fair, said he, a man must be a Divine ere he can see the end of the business. The difference which is between us is so nice, that we can hardly perceive it our selves; it's a thing you will not so easily understand. It's enough for you to know that the *Jansenists* will indeed tell you, that all the just have at

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all times a power to fulfill the Commandments; that's not the thing we diſpute about. But they will not tell you that this power is a *next power*. There's the point.

This word was both new and harſh to me. Till then I had underſtood things well enough; but this term caſt me into a cloud, and I think there was no other reaſon for the invention of it, then to confound mens apprehenſions. I thereupon deſir'd him to give me the explication of it; but he making me believe there was ſomething of myſtery in it, ſent me back again without any other ſatisfaction, to ask the *Janſeniſts*, whether or no they would admit this *next power*.

I burthen'd my memory with this term, for my underſtanding contributed nothing thereto; and for fear of forgetting it, I went immediately to my *Janſeniſt*; and, as ſoon as our firſt complements were over, bluntly ask'd him, Tell me, I pray, ſaid I, do you admit the *next power*? He began to laugh, and ſaid to me ſomewhat faintly, Do you tell me in what ſenſe you underſtand it, and I will give you my thoughts of it. My knowledge in the buſineſs was not ſo great, but that I ſaw my ſelf in an incapacity to anſwer him; and yet to make advantage of my viſit, I told him at random, I underſtand it, ſaid I, according to the ſenſe of the *Moliniſts*. At which being not at all mov'd, To whom among the *Moliniſts*, ſaid he, do you refer me? I bid him take them all together, as making all but one body, and that inform'd by one and the ſame ſpirit.

You are much to ſeek in the buſineſs, ſaid he, they are ſo far from maintaining the ſame opinions, that they hold ſuch as are abſolute contraries. But combining all together to deſtroy Monſieur *Arnauld*, they have bethought them to agree in ſomething, *viz.* the term, *next*, which both the one and the other make uſe of, though they underſtand it ſeveral ways, ſo to ſpeak the ſame language; as alſo that by this ſeeming conſonancy they might form a conſiderable body, and make up the greateſt number, ſo to be the more able to cruſh him.

This

This anſwer I was ſtartled at, but, without taking much impreſſion of the wicked deſigns of the *Moliniſts*, (which I ſhall not credit upon his word, and wherein I am not at all concern'd) I made it my endeavour only to know the ſeveral ſenſes which they gave that myſterious word, *next*. I ſhould be very glad to give you ſatisfaction, *ſaid he*; but you will find ſuch a manifeſt repugnance and contradiction in it, that you would hardly believe me; nay, you would diſtruſt me: Your ſurer way were to learn it from themſelves. I will give you directions how to do it. You are only to viſit at ſeveral times Monſieur *le Moine* and Father *Nicolai*. I know neither, *ſaid I*. Then ſee, *ſaid he*, whether you know any of thoſe I ſhall now name to you; for they are of the ſame opinion with Monſieur *le Moine*. It happen'd that I knew ſome of them. Then, *ſaid he*, ſee whether you know any of the *Dominicans* whom they call *The New Thomiſts*, for they are all ſuch as Father *Nicolai*. I alſo knew ſome among thoſe he named to me; whereupon reſolv'd to make the beſt advantage I could of this advice, and to get once out of the buſineſs, I took leave of him, and went firſt to one of the diſciples of Monſieur *le Moine*.

I entreated him to tell me what was meant by *having the next power to do a thing*. That's no hard matter to reſolve, *ſaid he*, it is to have whatſoever is neceſſary to do it, ſo that there be nothing wanting to act. According to which, *ſaid I*, to have the *next power* to croſs a river, is to have a boat, boat-men, oars, and the reſt, ſo that nothing be wanting. Very right, *ſaid he*. And to have the *next power* to ſee, *ſaid I*, is to have a good ſight, and light enough. For he who hath never ſo good a ſight, would not in the dark have the *next power* to ſee, according to your doctrine, ſince that light would be wanting without which nothing can be ſeen. Very learnedly, *ſaid he*. And conſequently, *added I*, when you ſay that all the juſt have always a *next power* to obſerve the Commandments, your meaning is, that they have at all times all the graces neceſſary for the accompliſhment of them, ſo that there wants nothing on God's behalf. Hold, *ſaid he*, they have at all times

whatsoever is necessary for the observation of them, or at least for their praying to God for it. I apprehend you, *said I*, they have whatsoever is necessary to pray unto God to assist them, it being not necessary they should have any new grace from God so to pray. You are in the right, *said he*. But is it not necessary, *said I*, they should have an *efficacious grace* to pray unto God? Not at all, *said he*, according to Monsieur *le Moine*.

To lose no time, I went to the Convent of the *Dominicans*, and ask'd for those whom I knew to be of the *new Thomists*. I intreated them to tell me what *next power* signified. Is it not that, *said I to them*, wherein there is nothing wanting for to act? No, *said they*. How, Fathers, *said I*, will you call that power *next*, when there is something wanting to it? and will you say, for example, that a man in the night, and without any light, hath the *next power* to see? We affirm that according to our doctrine he shall have such a power, if he be not blind. I am content, *said I*, but Monsieur *le Moine* understands it in a contrary sense. 'Tis true, *said they*, but we understand it thus. With all my heart, *said I*, for I never quarrel about the *term*, provided I have some account of the *sense* wherein it is taken. But I perceive hence, that when you say the just have always the *next power* to pray unto God, your meaning is, that they stand in need of another assistance to engage them to pray, without which they never will. You apprehend excellently well, *repli'd the Fathers embracing me*, excellently well. For they must have further an *efficacious* grace, which is not given to all, and which determins their will to pray. And it is a heresie to deny the necessity of this efficacious grace in order to prayer.

Excellently well, *said I to them*, *in my turn*; but according to you, the *Jansenists* are Catholicks, and Monsieur *le Moine* a Heretick. For the *Jansenists* affirm that the just have the power to pray, but that there is nevertheless requisite an *efficacious* grace, which tenet you approve. And Monsieur *le Moine* saith, that the just pray without *efficacious* grace, and that you condemn. Very right, *said they*, yet Monsieur *le Moine* calls this power a *next power*.

How,

How, Fathers, *said I*, this is no more then to play upon words, to say, that you are agreed, because of the common terms you make use of, when you are contrary in the sense. The Fathers made no reply at all, when just upon the word comes in the disciple of Monsieur *le Moine*, whom I had been with before, which I thought an extraordinary good fortune: but I have heard since that their meetings are not so seldom, and that there is almost a constant conversation between them.

I know a man, *said I to* Monsieur *le Moine's disciple*, who says, that all the just have always the power to pray unto God; but yet that they will never pray without an efficacious grace determining them, which God gives not to all the just at all times; is he an *Heretick* or no? Stay, says the Doctor, you may surprise me. Soft and fair: *Distinguo*: if he call this power a *next power*, he shall be a *Thomist*, and consequently a *Catholick*; if not, he shall be a *Jansenist*, and consequently an *Heretick*. He, *said I*, neither calls it *next*, nor *not next*. He is then an *Heretick*, *said he*; ask these good Fathers else.

I would not submit to their judgments, for they were already giving their consent by a nod with the head. But I told them, this man will by no means admit the word *next*, because they that make use of it will not explain it. Upon that, one of the Fathers would needs give it a definition, but he was interrupted by the disciple of Monsieur *le Moine*, who said to him, Must you needs renew our distractions? Are we not agreed not to explain that word *next*, and to make use of it on all sides, without discovering what it signifies? Whereupon the *Dominican* was silent.

By this began I to sift out their design, and rising up to be gone, In troth, Fathers, *said I*, 'tis to be fear'd there is abundance of foul practice among you, and, be what will the result of your Assemblies, I dare foretell, that though the censure were pass'd, peace would not be established. For, take the word as you please, if there be no explication of it, either side may pretend to the victory. The *Dominicans* will say that the word is taken

taken in their sense; Monsieur *le Moine* will have it in his: and so it will cost much more dispute to explain it, then it hath to introduce it. For, when all is done, there were no great danger to receive it without any sense at all, since it can do no hurt but by the sense. But it is a thing does not become *Sorbonne* and *Theologie*, to use equivocal and ambiguous terms without any explication. And therefore in a word, Fathers, tell me once for all, what I ought to believe to be a Catholick. You must, *said they all together*, affirm, that the just have the *next power*, taking it abstractedly as to all sense; *abstrahendo à sensu Thomistarum, & à sensu aliorum Theologorum.*

That is to say, *said I*, taking my leave, a man must pronounce that word with his lips, to avoid being an heretick in name. For in fine, have you the word out of the *Scripture?* No, *said they.* Have you it from *Fathers*, or *Councils*, or *Popes?* No. Is it Saint *Thomas*'s? No. What necessity is there then, *said I*, to meddle with it, since it hath neither authority nor any sense of it self? You are very obstinate, *said they*, you shall either affirm it or be an heretick, and Monsieur *Arnauld* also; for we are the stronger party, and if there be occasion, we can bring in so many *Franciscans* that we shall clearly carry it.

Upon this solid reason I left them, for to write you this relation, whereby you perceive they meddle not with any of the ensuing points, and that they are not condemn'd by either side: *viz.*

1. *That grace is not bestow'd on all men.*

2. *That all the just have the power to fulfill the Commandments of God.*

3. *That nevertheless, for to fulfill them, and even to pray, they stand in need of an efficacious grace, which determins their will.*

4. *That this efficacious grace is not at all times given to all the just, and that it depends on the pure mercy of God.* So that there's only the word *next* without any sense, which runs all the hazard of it.

Happy are the people that know it not! Happy those who were before its birth! For I see no remedy for it, if

if the Gentlemen of the *Academy* do not by their Authority expell this barbarous word out of *Sorbonne*, where it cauſes ſo much diſtraction. If that be not done, the cenſure will infallibly paſs: but I perceive all the hurt it can do, will be to make *Sorbonne* contemptible for this procedure; as ſuch as derogates from that authority which it is requiſite that Colledge ſhould have upon other occaſions.

In the mean time I will leave you at liberty to be for or againſt the word *next*, for I have more affection for my *neighbour*, then to perſecute him under this pretence. If this relation finds you any entertainment, I ſhall be encourag'd to continue my intelligence of what ſhall happen.

I am, &c.

Paris, Januar. 23.
1656.

To

To the same.

LETTER II.

ARGUMENT.

Sufficient Grace *defin'd, explain'd; and how it differs from* efficacious grace. *The union between the* Jesuits *and the* Dominicans, *as to the term; disconsonancy about the sense, between the* Jesuits, Jansenists, *and* Dominicans. *The great stickling between the* Jesuits *and* Dominicans *under the Popes* Clement VIII. *and* Paul V. *The ground upon which (things being then left as they were) the* Dominicans *admitted the term of* sufficient Grace, *though they taught the contrary.*

SIR,

AS I was closing up the last I sent you, there came to give me a visit Monsieur N. our ancient friend, the most fortunately in the world for my curiosity; for he is extreamly well vers'd in the Questions of the times, and is perfectly well read in the secrets of the *Jesuits*; among whom he not only continually is, but hath the acquaintance of the most eminent. After a little discourse of the occasion that had brought him to me, I entreated him to tell me in a word, what were the main points in controversy between the two parties.

He

He presently inform'd me, and said, there were two principal points; the first concerning the *next power*, the second touching *sufficient grace*. Of the former you have an account in my last; in this you shall have of the latter.

I understood briefly that their difference concerning *sufficient grace* is this: That the *Jesuits* pretend there is a grace generally given to all, yet so far compliant with the *Free will*, that this latter makes the other *efficacious* or *inefficacious* at its choice, without any new supply from God, on whose behalf there is not any thing wanting for to act effectually. For this reason they call it *sufficient*, because it alone sufficeth for to act. On the contrary, the *Jansenists* will not admit there should be any grace actually *sufficient* which is not also *efficacious*, that is to say, that all those graces which do not determine the will to act effectively, are insufficient to act; because, as they say, a man never acts without *efficacious grace*. This is the difference between them.

Enquiring afterwards of the doctrine of the new *Thomists*. 'Tis fantastick, *saies he*, they agree with the *Jesuits* in admitting a *sufficient grace* given to all men; but withall hold, that men never act with that only grace; and that to oblige them to act, it is requisite that God give them an *efficacious grace*, really determining their will to the action, which grace God gives not to all. So that according to this doctrine, *said I to him*, this grace is *sufficient*, and yet is not such. Very right, *said he*, for if it *suffice*, there were no need of any more for to act; and if it *sufficeth* not, it is not *sufficient*.

But, *said I*, what difference then is there between them and the *Jansenists*? This, *said he*, that the *Dominicans* are at least so far in the right, that they confidently affirm all men have *sufficient grace*. I apprehend you, *said I*, they affirm it indeed, but contrary to their judgment; since they adde, that for to act, it is absolutely necessary to have an *efficacious grace*, such as is not given to all: and so they comply with the *Jesuits*, by a term which hath *no sense*; and are contrary to them, and agree with the *Jansenists*, in the substance of the thing.

thing. 'Tis very true, *ſaid he.* How then comes there an union, *ſaid I*, between them and the *Jeſuits?* And why do not theſe latter oppoſe them, as well as they do the *Janſeniſts*, ſince they will find among them ſuch powerfull adverſaries as (maintaining the neceſſity of *efficacious grace* which determines) will hinder them from eſtabliſhing that which you ſay is alone *ſufficient?*

That were too great an undertaking, *ſaid he*; it is more advantageous for them to comply with thoſe that are powerfull in the Church. The *Jeſuits* are well ſatisfied, that they have prevail'd with them to admit the very term of *ſufficient grace*, though they underſtand it as they pleaſe; for they make this advantage of it, that, when they pleaſe, they make the contrary opinion ridiculous and unmaintainable. For it being once ſuppoſed that all men have *ſufficient grace*, the concluſion is obvious, that *efficacious grace* is not neceſſary, ſince that ſuch a neceſſity would exclude the ſufficiency before ſuppoſed. Nor would it ſignify any thing to ſay that it is otherwiſe underſtood; the common acception of this term admits not any ſuch explication: for he that ſays, *ſufficient*, ſays all that is *neceſſary*; 'tis the proper and natural ſignification of it. Now were you but acquainted with what hath paſs'd formerly, you would find that the *Jeſuits* have been ſo far from having their doctrine eſtabliſh'd, that you would admire to ſee it advanc'd ſo much. Knew you but what rubs the *Dominicans* laid in their way under *Clement* VIII. and *Paul* V. you would not wonder ſo much that they are ſo loth to enter the liſts againſt them, and that they are content they ſhould continue in their opinion, conditionally that they may as freely hold theirs; and that eſpecially when the *Dominicans* countenance it, by thoſe words which they have publickly agreed to make uſe of. They ſit down very contentedly with their compliance; they do not preſs them to deny the neceſſity of *efficacious grace*, that were to be too unreaſonable; 'tis not good tyrannizing over one's friends: the *Jeſuits* are very well aforehand. The world is ſatisfied with words, few ſearch into the depth

depth of things: and ſo the term of *ſufficient grace* being current on both ſides, (though in a different ſenſe) there's not any, except the moſt acute Divines, but think, that what that word ſignifies, is as well held by the *Dominicans* as the *Jeſuits*. And the ſequel will diſcover, that the latter are not the more eaſily over-reach'd.

I acknowledged they were indeed very excellent men; and to make the beſt I could of his advice, I went ſtraight to the *Dominicans*; where I found at the gate a friend of mine, and a great *Janſeniſt*, (for I have acquaintances in all parties) asking for another Father then him I came to ſpeak with. But with much intreaty I prevailed with him to bear me company, and ſo ask'd for one of the *new Thomiſts*. Being come, he was extreamly glad to ſee me. Well, Father, *ſaid I*, it is not then enough that all men have a *next power*, whereby they never act to any effect, but they muſt alſo have a *ſufficient grace*, wherewith they do as little. Is not this the opinion of your School? It is ſo, *ſays the Father*; I have maintain'd it this very morning in *Sorbonne*. I talk'd out my *half hour* there, and had it not been for the *Sand*, I would have alter'd that unhappy proverb, which is already ſo rife in *Paris*, *He ſays as little as a Frier in Sorbonne*. And what do you mean, *repli'd I*, by your *half hour* and your *ſand*? Are your debates cut out by a certain meaſure? They are ſo, *ſaid he*, within theſe few days. And are you oblig'd to ſpeak for *half an hour*? No, *ſaid he*, a man may ſpeak as little as he pleaſes. But not as much, *ſaid I*? O the excellent encouragement of ignorance! the rare pretence for thoſe who cannot ſay any thing worth the hearing!

But in a word, Father, is this grace which is given to all men *ſufficient* or no? It is, *ſaid he*. And yet it hath no effect without *efficacious grace*. Very right, *ſaid he*. And all men have this *ſufficiency*, *continu'd I*, and all have not the *efficaciouſneſs*. Very true, *ſaid he*. You mean, *ſaid I*, that all have graces enough, and that all have not enough; that is to ſay, that this grace ſufficeth, although it doth not ſuffice; that is to ſay, is ſufficient in name, and inſufficient in effect. In troth, Father, this

this doctrine is very subtile. Have you forgot, because you have forsaken the world, what the word *sufficient* signifies among those that have not? Do you not remember that it comprehends whatever is *necessary* for to act? But it is impossible your memory should be so weak; for, to take a comparison which you must be the more sensible of, if you had to dinner but two ounces of bread, and a single glass of water, would you be satisfied with your Prior, who should tell you that were sufficient to nourish you; meaning, that with something else (which he should not give you) you would have whatever were necessary for you to dine well? How then are you so much overseen, as to affirm, that all men have sufficient grace to act, when you acknowledge that there is yet some other grace absolutely necessary to act, which all have not? Is it that this belief is of no great consequence, and that you leave men at liberty to believe that efficacious grace is necessary, or not? Is it a thing indifferent, to affirm, that a man having sufficient grace doth not act to any effect? How, saies the good Frier, indifferent? 'Tis a *Iereſie*, 'tis a *formal heresie*; the necessity of *efficacious grace* to act effectively is of *Faith*. 'Tis *heresie* to deny it,

Where are we then? cri'd I, what side must I now take? If I deny *sufficient grace*, I am a *Jansenist*; if with the *Jesuits* I so admit it, that *efficacious grace* is not also necessary, I shall be a *heretick*, as you say. And if I admit it as you do, yet granting withall a necessity of *efficacious grace*, I offend against common sense, and am a madman, as the *Jesuits* affirm. What then must I do in this inevitable necessity of being either a *mad-man*, a *heretick*, or a *Jansenist*? And to what extremities are we reduc'd, if of all these, only the *Jansenists* offer no violence either to Faith or Reason, and are withall free from errour and madness?

My friend, the *Jansenist*, deriv'd a good omen from this discourse, and thought me already convinc'd. However at that present he said nothing to me, but addressing himself to the Father, I would fain know, *said he*, wherein you and the *Jesuits* agree. In this,

said

said he, that both the *Jesuits* and we do acknowledge *sufficient graces* given to all. But, *said the other*, there are two things in the word *sufficient grace*: there is the *sound*, which is only wind; and the *thing* it signifies, which is real and effective. So that when you agree with the *Jesuits* about the word *sufficient*, and are contrary to them as to the sense, it is evident that you are contrary one to another as to the substance of that term, and agree only about the sound. Is this a sincere and cordial proceeding? But what reason have you to be troubled at it, *says the good man*, since we injure no man by this manner of speaking? For in our Schools we openly teach, that we understand it in a sense contrary to that of the *Jesuits*. I am troubled, *said my friend*, that you do not declare it every where, that by *sufficient grace* you understand that grace which is not *sufficient*. You are oblig'd in conscience, when you thus change the ordinary terms of Religion, to acknowledge that when you admit a *sufficient grace* in all men, your meaning is, that they have not *sufficient graces* in effect. All persons whatsoever take the word *sufficient* in the same sense, only the *new Thomists* understand it in another. All women, who make up the best half of the world, all relating to Courts, all belonging to the Wars, all Magistrates, all Lawyers, Merchants, Tradesmen, all people, in a word, all sorts of persons, except the *Dominicans*, understand by the word *sufficient*, that which comprehends whatever is *necessary*. No man hath yet taken notice of this singularity; it is only said every where, that the *Dominicans* hold, that all men have graces sufficient. From whence what can be concluded, but that they hold, all men have all the graces which are necessary to act? And that much more, when they see them engaged in the same interests and designs with the *Jesuits*, who understand it after that manner. The consonancy of expressions added to that union of parties must certainly be an evident demonstration of the conformity of your judgments.

All the faithfull ask the Divines what the true state of nature is since its corruption. Saint *Augustine* and his Disciples answer, that it hath no more *sufficient grace* then God is pleased to bestow on it. The *Jesuits*

come afterward, and ſay that all have graces effectually ſufficient. The *Dominicans* are conſulted upon this contrariety; what do they? They cloſe with the *Jeſuits*; by that union, both together make up the greateſt number. They ſeparate from thoſe who deny theſe graces to be ſufficient. They declare that all men are furniſhed therewith. What can be ſaid of this manner of proceeding leſs, then that they countenance the *Jeſuits*? And yet after all, they adde, that theſe ſufficient graces are fruitleſs without the efficacious, which are not given to all.

Would you have a repreſentation of the Church amidſt theſe different opinions? I look on her as on a man, who, leaving his Countrey to go and travel, is ſet upon by robbers; from whom he receives ſeveral wounds, and is left half dead. He ſends into the next Towns for *three* Phyſicians. The firſt having ſearch'd his wounds, thinks them mortall; and plainly tells him, that none but God can reſtore him to his former ſtrength. The ſecond coming after, flatters the diſtreſſed man, and tells him, that he hath yet ſtrength *ſufficient* to recover his own houſe; and crows over the former as being of an opinion contrary to his, and laying a plot to deſtroy him.

The poor man in this doubtfull condition ſpying the third coming afar off, reaches out his hands to him, as ſuch as he expected ſhould determine the buſineſs. This having look'd on his wounds, and conſidered the judgments of the two former, embraces that of the ſecond, is united with him, and both together conſpire againſt the firſt, and ſhamefully force him away, for they are too ſtrong by reaſon of their number. The wounded man concludes by this proceeding of his, that this third is of the ſame opinion with the ſecond, and asking him whether it were really ſo, he declares affirmatively, that his ſtrength is *ſufficient* to go through his journey. But the other, ſenſible of his own weakneſs, ask'd him whence he judg'd him to be ſo ſtrong. From this, *ſaid he*, that you ſtill have your legs: now the legs are members naturally *ſufficient* to go upon. But, ſays the ſick man, have I all the ſtrength requiſite

ſite to make uſe of them? for in the languiſhing condition I now am in, methinks they are uſeleſs. No certainly you have not, *ſays the Doctour*, and you will never go effectively, if God ſend you not his aſſiſtance from Heaven to aſſiſt and guide you. How? ſays the ſick man, it ſeems I have not in my ſelf that *ſufficient* ſtrength, ſuch as to which there is nothing wanting to walk effectively. Alas! you are very far from it, *ſaid he*. Why then, ſays the wounded man, you are of an opinion contrary to that of your companion, as touching the truth of my condition. I muſt needs acknowledge it, repli'd the other.

What do you imagine this poor man ſaid? He was troubled at the fantaſtick carriage of this third Doctour. He blam'd him for joining with the ſecond, to whom he was of a contrary opinion, and with whom he was but ſeemingly compliant; and diſcarding the firſt, to whom he was conformable in effect. Whereupon trying his ſtrength, and finding by experience the truth of his weakneſs, he diſmiſſed them both, and, calling for the firſt, put himſelf into his hands, and, according to his advice, begg'd of God that ſtrength, which he confeſſed he had not in himſelf; he found mercy at his hands, and, by his aſſiſtance, came ſafely to his own houſe.

The good Father, ſomewhat aſtoniſhed at ſuch a *parable*, made no anſwer at all. Whereupon to revive him a little, But after all, Father, *ſaid I* calmly to him, upon what account did you give the name *ſufficient* to a grace, which you ſay it is a point of faith to believe *inſufficient* in effect? You may ſpeak of it, *ſaid he*, as your humour leads you. You are free, and a private perſon; I am a religious man, and live in community; know you not what a difference this makes? We depend on our ſuperiours, they depend on others; thoſe have promiſed our ſuffrages; what can I do? That half word was enough; we needed no more to put us in mind of his Brother Frier, who, upon ſome ſuch occaſion was packed away like an exile to *Abbeville*.

But, *ſaid I to him*, how came your *Order* to be engaged to admit this grace? That's another diſcourſe, *ſaid he*. All that I can in a word tell you of it is,

that our *Order* hath to its utmoſt maintained the doctrine of Saint *Thomas* concerning *efficacious grace*. How violently did it oppoſe the firſt eruption of the doctrine of *Molina*? What pains hath it taken to eſtabliſh the neceſſity of the efficacious grace of Jeſus Chriſt? Know you not what paſſed under *Clement* VIII. and *Paul* V? the one whereof prevented by death, and ſome affairs in *Italy* hindring the other to publiſh his *Bull*, the *Vatican* can ſufficiently teſtify to what head we had brought this controverſy. But the *Jeſuits*, upon the firſt breaking forth of *Luther* and *Calvin*, making their advantage of the ſmall light which the people have to diſcern errour from the truth of Saint *Thomas*'s doctrine, had in a ſmall time ſo generally diſperſed their doctrine, that they were become abſolute Maſters of the popular belief, and we in a condition to be cried down as *Calviniſts*, and treated as the *Janſeniſts* are at the preſent, if we did not moderate the truth of *efficacious grace*, by a ſeeming acknowledgment of a *ſufficient*. Being in this extremity, what better courſe could we take to ſecure *Truth* and our own *reputation*, then to admit the term of *ſufficient grace*, yet denying it to be ſuch in effect? This is the true ſtate of affairs.

This he ſpoke with ſo much regret that I much pitied him. But my *Second* not moved at it, Flatter not your ſelf, *ſaid he to him*, with ſo much tenderneſs to truth; if ſhe had not met with other Defenders, ſhe had periſhed in ſuch weak hands. You have received into the Church the name of her enemy; 'tis no leſs then to have received him in himſelf. Names are inſeparable from things: if the words *ſufficient grace* be once eſtabliſhed, it will be to little purpoſe for you to ſay, that you thereby underſtand a grace that is inſufficient; you then ſpeak too late. Your explication will be odious over all the world, where men ſpeak with much more ſincerity of things of leſs conſequence: the *Jeſuits* will triumph, it will be their *ſufficient grace* in effect, and not yours, (which is nothing but a name) that ſhall be eſtabliſhed; and, what is contrary to your belief, will become an article of faith.

We will all ſuffer martyrdome, *ſays the Father*, ere we

we consent to the establishment of *sufficient grace* according to the sense of the *Jesuits*; Saint *Thomas*, whom we are sworn to follow, being directly opposite thereto. To which my friend, being more eager then I, replied; Come, come, Father, your *Order* hath received an honour which it hath not managed well. It deserts that grace which was committed to its trust, and which was never forsaken since the beginning of the world. That victorious grace, which had been expected by the *Patriarchs*, foretold by the *Prophets*, brought into the world by *Jesus Christ*, preached by Saint *Paul*, explain'd by Saint *Augustine*, the most eminent of the *Fathers*, maintain'd by those who have followed him, and confirm'd by Saint *Bernard*, the last of the *Fathers*, supported by Saint *Thomas*, the Angel of the Schools, transmitted by him to your *Order*, kept up by so many of your *Fathers*, and so gloriously defended by those of your *Order*, under the Popes *Clement* and *Paul*; this *efficacious grace*, I say, which as a *depositum* hath been put into your hands, to the end that in an holy *Order*, which was to last for ever, it might have Preachers to publish it to the end of the world, is now forsaken, for such poor and unworthy concernments. It is now time that other hands be arm'd in its quarrel. It is time that God raise up to the Doctour of Grace such bold disciples, as, unacquainted with the engagements of the world, may serve God for his own sake. Grace is no longer safe under the banners of the *Dominicans*, but it shall never want defenders, for it forms them it self, by its own almighty power. It requires hearts that are pure and undefiled; and purifies, and disengages them from the interests of the world, as such as are incompatible with the truths of the Gospel. Prevent these threats, Father, and take heed that God remove not this torch out of its place, and leave you in darkness, and without a crown.

He had said more, for he grew more and more inflam'd, but I interrupted him, and rising up, In troth, Father, *said I*, were I a person in authority, I would have it cri'd with sound of Trumpet, KNOW ALL

MEN, *that when the Dominicans say that sufficient Grace is given to all, their meaning is, that all have not the grace which sufficeth effectively*; which done, you should affirm it as much as you please; but not otherwise. And this clos'd our visit.

You see, that this is a *political sufficiency* suitable to the *next power*. But I shall presume to tell you, that, if a man be not a *Dominican*, he may without any danger question not onely the *next power*, but also this *sufficient grace*.

As I make up this letter, word is brought me that the *Censure* is past: but not knowing upon what terms, as also that it will not be publish'd till the fifteenth of *February*; I shall refer the account I intend you of it to the next Post.

I am, &c.

Paris, Januar. 29.
1656. *S. N.*

The

The Provincial's ANSWER *to the two Precedent* LETTERS.

SIR,

YOur two Letters have not found me onely entertainment; they are generally seen, generally heard, generally believ'd. They are not onely esteemed by Divines; they are well receiv'd by those of a lower sphere in the world, nay, they are understood even of Women.

I here send you the thoughts of them, of a Gentleman of the *Academy*, one of the most eminent among those most illustrious persons, who had onely seen the first. *I wish that* Sorbonne, *which owes so great an obligation to the memory of the late Cardinal, would submit to the jurisdiction of this French* Academy; *the Author of the Letter should not be unsatisfied. For as a member of it, I should exercise my authority to condemn, to banish, to proscribe, nay, I should not stick to say, to exterminate with all my power this same* next power, *which makes so much noise to no purpose, while none can tell what it means. But the misfortune is, that our Academick power is limited, and cannot take cognizance of this case. I am sorry for it, and that so much the more, that all the little power I have is not able to acquit me as to what I owe you,* &c.

I shall adde to that what another person, of whom I shall not give you the least hint as to know him, hath written to a Lady who had sent him your first Letter. *I am obliged to you much beyond what you can imagine, for the Letter you sent me; it is infinitely ingenious, and excellently well penned. It discovers things without being too open; it clears up the cloudiest things in the world; it satyrizes handsomely; it instructs*

even those who are not at all acquainted with the things, but extreamly heightens their entertainments who know them. It is, besides all this, an excellent apology, and, if you will, a subtile and ingenious Censure. In a word, it discovers so much art, so much wit, and so much judgment, that I should very gladly be acquainted with the Authour, &c.

I doubt not but you would be as glad to know the person that gives it this character; but you must be content to honour him without knowing him, and when you shall know him, you will honour him much more.

Be pleased therefore to continue your Letters upon my account, and let the *Censure* come when it will, we are provided to entertain it. Those words of *next power* and *sufficient grace*, though threatned with, we are nothing afraid of. We have heard too much of the *Jesuits*, *Dominicans*, and Monsieur *le Moine*, as well concerning the different senses they are taken in, as touching the solidity of these new words, to trouble our heads about them.

In the mean time I shall ever rest, &c.

Paris, Febr. 2.
1656.

To

To the Provincial by way of Anſwer to the precedent.

LETTER III.

ARGUMENT.

The combination of Moliniſm *againſt Monſieur* Arnauld. *A propoſition taken out of his Second Letter is examin'd; and, though maintain'd by the* Fathers, *cenſur'd as blaſphemous, heretical,* &c. *The malice, invalidity and groundleſneſs of the* Cenſure. *The deſign and expectation of the* Moliniſts *from it. Whence it came that diſcourſes in* Sorbonne *were limited to half an hour, a rare invention of the adverſaries of the* Janſeniſts.

SIR,

I Had no ſooner received your Letter, but there was brought me a written copy of the *Cenſure*. I am as nobly treated in the one as Monſieur *Arnauld* is unworthily in the other. I fear me there may be exceſs on both ſides, and that we are not well known by our Judges; for if we were, I am confident that Monſieur *Arnauld* would deſerve the approbation of *Sorbonne*, and I the cenſure of the *Academy*. There is indeed a contrariety in our intereſts: he ſhould make himſelf known, that he might vindicate his innocence; whereas I ſhould continue in obſcurity, that ſo I might not loſe

loſe my reputation. So that ſince I may not diſcover my ſelf, I recommend it to your care, to make my acknowledgments to my noble *Approbators*; and it ſhall be mine, to give you an account of the *Cenſure*.

Sir, I muſt needs confeſs, I was extreamly aſtoniſhed at it. I expected to find the moſt abominable hereſies in the world condemned in it; but you will ſecond my admiration with your own, to ſee that ſo many extraordinary preparations ſhould come to nothing juſt at the production of ſo great an effect.

To underſtand it with more ſatisfaction, I ſhall deſire you to reflect on the ſtrange impreſſions have been given us for ſo many years of the *Janſeniſts*. Then call to mind the Cabals, the factions, the erroneous opinions, the ſchiſms, the plots which have been for ſo long time laid to their charge. Adde to that how much they have been traduced and defamed in books and pulpits, and how that this torrent, which hath been ſo violent and of ſo long continuance, hath nevertheleſs increaſed within theſe late times, wherein they are openly and publickly accuſed, not only as hereticks and ſchiſmaticks, but have been cenſured as Apoſtates and Infidels, denying the myſtery of Tranſubſtantiation, and renouncing Jeſus Chriſt and the Goſpel.

From ſo many ſuch horrid accuſations might well be hatched the deſign of examining their books; ſo to conclude them really ſuch. Among the reſt they have fallen particularly on the ſecond Letter of Monſieur *Arnauld*; which was given out to be fraught with the moſt deteſtable errours could be imagined. They appoint for his Examiners his moſt profeſſed enemies. Their main buſineſs is to ſift out whatever they ſhould think cenſurable; and they make report of a propoſition concerning the doctrine thereof, which they expoſe to *Cenſure*.

What could be leſs expected from all theſe proceedings, then that that propoſition, culled out from all the reſt, with ſuch remarkable circumſtances, ſhould comprehend the eſſence of the blackeſt hereſies imaginable? And yet it is ſuch, that there cannot be any thing

thing ſeen therein, which is not ſo clearly and ſo formally expreſſed in thoſe paſſages of the Fathers, cited by Monſieur *Arnauld* in that place, that I never yet met with any man that could apprehend any the leaſt difference. All which notwithſtanding, it was imagined there was ſome terrible one; ſince that, the paſſages out of the Fathers being abſolutely Catholick, it muſt needs follow, that the propoſition of Monſieur *Arnauld* to be heretical, ſhould imply an inevitable contradiction thereto.

It was from the Colledge of *Sorbonne* that this diſcovery was, not without reaſon, expected. The eyes of all Chriſtendome were open to perceive in the cenſure of theſe Doctours that point which was ſo imperceptible to the community of mankind beſides. In the mean time, Monſieur *Arnauld* makes his Apologies, wherein, in ſeveral columns, he lays down his own propoſition, and the paſſages out of the Fathers, whence he had taken it, ſo the better to diſcover the conformity, even to ordinary capacities.

There we find Saint *Auguſtine*, in one place where he cites him, ſaying, *That Jeſus Chriſt ſhews us a juſt man in the perſon of Saint* Peter, *who by his fall teaches us to ſhun preſumption.* He brings another out of the ſame Father, ſaying, *That God, to ſhew us that we can do nothing without grace, hath left Saint* Peter *without grace.* He cites another out of Saint *Chryſoſtome*, ſaying, *That the fall of Saint* Peter *happened not out of any coldneſs in him towards Jeſus Chriſt; but becauſe grace failed him: and that it happened, not ſo much through his negligence, as by God's forſaking of him, purpoſely to teach the whole Church, that without God a man can do nothing.* Out of all which he draws the condemned propoſition, which is this; *The Fathers ſhew us a juſt man in the perſon of Saint* Peter, *to whom the grace, without which a man cannot do any thing, was wanting.*

Upon this do ſome endeavour, (though ineffectually,) to diſcover how it can come to paſs, that the expreſſion of Monſieur *Arnauld* is as different from thoſe of the Fathers, as Truth is from Errour, and Faith from Hereſy. For wherein conſiſts the difference? Is it that he ſays, *That the Fathers ſhew us a juſt man*

man in the perſon of Saint Peter? They are the very words of Saint *Auguſtine*. Is it that he ſays, *that grace failed him*? The ſame Saint *Auguſtine*, who affirmed *Saint* Peter *to be a juſt man*, ſays alſo, *that upon that particular occaſion grace failed him*. Is it that he ſays, *that without grace a man can do nothing*? But is it any more then what Saint *Auguſtine* ſays in the ſame place? nay, even what Saint *Chryſoſtome* ſaid before him, with this onely difference, that he expreſſes it more fully, where he ſays, *That his fall happened not through his coldneſs or negligence, but through a defect of grace, and the dereliction of God*?

All theſe conſiderations held the world in ſuſpence, as deſirous to know wherein this diverſity conſiſted, when at laſt this ſo famous and ſo long expected *Cenſure* appears, after ſo many Aſſemblies. But, alas! how ſtrangely hath it eluded our expectation! For (whether theſe good *Moliniſts* thought it below them to give us any information of it, or for ſome other reaſon known onely to themſelves) they have done no more then barely pronounc'd theſe words, *This propoſition is temerarious, impious, blaſphemous, worthy to be anathematiz'd, and heretical*.

Sir, could you believe it, that abundance of people, ſeeing themſelves eluded as to their hope, begin to grow quarrelſome, and would be reveng'd on the Cenſors themſelves? They draw from their carriage ſtrange conſequences, for the innocency of Monſieur *Arnauld*. What, ſay they, is this all ſo many Doctors, ſo cruelly bent againſt one, could do in ſo long time, onely to find in all his works but three lines they can object any thing againſt, which yet are taken out of the very words of the moſt eminent Doctours of the Greek and Latine Churches? Is there any Authour that they had a mind to ruine, whoſe writings might not afford a more ſpecious pretence? What greater argument can we expect of the true Faith of this illuſtrious, though cenſur'd, perſon?

Whence comes it, ſay they, that they are ſo liberal of imprecations in the Cenſure, where they faggot together all the moſt terrible expreſſions of *poiſon*, *peſti-*

pestilence, *horrour*, *temerity*, *impiety*, *blasphemy*, *abomination*, *execration*, *Anathema*, *heresie*, which are the most horrid could be uttered against *Arrius*, nay, *Antichrist* himself, to confute an imperceptible heresie, and that without making any discovery thereof? If this proceeding be against the words of the *Fathers*, where is *Faith* and *Tradition*? If against Monsieur *Arnauld*'s proposition, let them shew us wherein it differs from them, since we can perceive nothing but a perfect conformity. When we shall be made sensible of the evil it may contain, we shall abhor it; but while we see no such thing, and onely find the sentiments of the holy Fathers comprehended and expressed in their proper terms, how can we avoid having an holy veneration for it?

Thus you see how some are incens'd, but they are such as are too sharp-sighted. For us who dive not very deeply into things, our best course is to be quiet and comply. Would we be more learned then our Masters? Let us not undertake what they avoid: we should lose our selves in this disquisition. If we should be too strict, it's to be fear'd the Censure it self would prove heretical. Truth is a thing so delicate, that when a man is at never so little distance from it, he falls into errour; but this latter is also of such a fine thread, that even before a man gets loose from it, he jumps into the truth. There is but an imperceptible point between this proposition and Faith. The distance is so insensible, that not perceiving it, I was afraid I should be opposite to the Fathers of the *Church*, by agreeing too well with the Doctours of *Sorbonne*.

This fear made me address my self to one of those who were neuter in the first question, to inform my self truly of the business. I went to one I thought the ablest, whom I intreated to set down the circumstances of this difference, ingenuously confessing I could not perceive any. To which he repli'd laughing, How simple are you to imagine there is any? where should it be? Do you think, if any such were, that the world should not have heard of it, and that they

they would not have been glad to expose it to the sight of all those, in whose esteem they would discredit Monsieur *Arnauld*? But, *said I*, to what end then did they bandy against this proposition? Are you yet ignorant, *repli'd he*, of these two things, which those that know least of these proceedings are not unacquainted with? One, that Monsieur *Arnauld* hath ever been cautious of saying any thing which was not strongly grounded on the Tradition of the Church. The other, that his adversaries are nevertheless resolv'd to cut him off from all benefit thereof, upon any terms whatsoever. And consequently, the writings of the one giving no advantage to the designs of the others, they have, to satisfie their passion, been forc'd to take any proposition, and to condemn it, without giving any account wherein or wherefore. For do you not see how the *Jansenists* keep them still at check, and prosecute them so violently, that upon the least word they let fall against the doctrine of the Fathers, they are presently overwhelm'd with whole volumes, and forc'd to submit? So that after so many discoveries of their weakness, they have thought it more easy and convenient to *censure* then to *reply*; because it is less trouble to find *Friers*, then *Arguments*.

But, *said I*, if it be so, the censure signifies nothing. For what credit will men give it when they find it groundless, and destroy'd by those Answers which will be made thereto? Did you reflect on the humour of the people, (*says the Doctour*) you would speak after another rate. Their Censure (how censurable soever it may be in it self) will for a season have its effect; and though it be certain, there will be so much pains taken to shew its invalidity, that it will at last be discovered; yet is it withall true, that at the beginning it will have as great an influence over the most, as if it were the justest censure in the world. For there needs no more then to cry up and down the streets, *Come, buy the Censure against Monsieur* Arnauld, *Here's the condemnation of the Jansenists*; the *Jesuits* have their will. How few are there that will reade it? How few of those that do reade it will understand it? How very few will perceive that it

it anſwers not the Objections? Who do you think will concern himſelf ſo much in the buſineſs, as to undertake to examine it to the bottom? Whence you may infer how advantagious it will be to ſuch as are adverſaries to the *Janſeniſts*. They are ſure by this means to triumph, though, as they are commonly wont, vainly, for ſome few months. And that's very much, as the caſe ſtands with them. By that time they will have bethought them of ſome other ſhift to ſubſiſt. They live but from hand to mouth. By theſe ſleights have they kept above water all this time: as for inſtance, one while by a *Catechiſm*, wherein a child condemns their Adverſaries; another by a *Proceſſion*, wherein *ſufficient grace* leads the *efficacious* in triumph; one time by a *Comedy*, wherein Devils carry away *Janſenius*; another by an *Almanack*; and now by this *Cenſure*.

In troth, *ſaid I to him*, I had erewhile much to object againſt this procedure of the *Moliniſts*, but having heard what you ſay, I admire their prudence and their policy. I now ſee they could not have done any thing more judiciouſly or more ſecurely. You apprehend it right, *ſaid he*, their ſureſt way hath ever been to be ſilent; which haply gave a great Divine occaſion to ſay, *That the moſt able amongſt them are thoſe who ſpeak little, and write nothing.*

'Twas by the ſuggeſtion of this ſpirit, that in the very beginning of the Aſſemblies, they had prudently ordered, that if Monſieur *Arnauld* came into *Sorbonne*, it ſhould be ſimply to diſcover what he believ'd, not that he ſhould engage in diſpute with any one. The examiners not ſtrictly obſerving this method were a little at a loſs, whence haply it came to paſs, that they were ſo ſharply refuted by the ſecond *Apologetick*.

From the ſame ſpirit have they deriv'd that rare and wholly new invention of the *half hour* and the *ſand*. They have by that means prevented the importunity of thoſe tedious Doctours who thought it a certain pleaſure to refute their reaſons; to produce the books, ſo to convince them of falſhood; to preſs them ſo much to anſwers, and to reduce them to ſuch extremities, that indeed they had not any to make.

Not

Not but that they well saw, that this want of freedome which had oblig'd so many Doctours to refrain the Assemblies, must needs derogate from the Censure, and that the proceeding of Monsieur *Arnauld* would be an ill prologue to usher in a favourable reception of it. Nay, they are satisfied that persons of but ordinary parts and abilities will give as great weight to the judgment of 70 Doctours who could not expect to get any thing by defending Monsieur *Arnauld*, as to that of an hundred others who could lose nothing by condemning him.

But, all consider'd, they thought it no small advantage to have a *Censure* out, though it were but of a part of *Sorbonne*, and not of the whole body; though it were pass'd with little or no freedome, and procur'd by little shifts, and those not the most regular; though it explain nothing of what might be in controversy; though it expres not wherein this heresy consists; and that there is little said in it, for fear of mistake. Nay, this silence is a mystery to the simple; and the Censure will have this singular advantage thereby, that the greatest Criticks, and most acute Divines, cannot find any insufficient reason in it.

You may therefore clear up your thoughts of all fear of being an Heretick, for admitting and adhering to the condemn'd proposition; it is not dangerous any where but in Monsieur *Arnauld*'s Second Letter. If you will not take my word, take Monsieur *le Moine*'s, the most violent of the Examiners; who, to a Doctour of my acquaintance, asking him wherein the difference in question consisted, and whether it were any longer lawfull to say what the Fathers said, made this admirable reply; *This proposition were Catholick in any other mouth: 'Tis onely in that of Monsieur* Arnauld, *that* Sorbonne *hath condemned it.* Whence admire the strategems of *Molinism*, whereby are wrought such strange hurly-burlies in the Church; That what was sound and Catholick in the *Fathers*, becomes heretical in Monsieur *Arnauld*; that what was heretical in the *Semipelagians*, proves Orthodox in the writings of the *Jesuits*; that the so ancient Doctrine of Saint *Augustine* is insupportable *Novelty*; and that the

the new *Inventions*, which are hatch'd every day, even before our eyes, paſs current for the ancient *Faith* of the Church. Upon this he took leave of me.

This inſtruction hath reſtor'd me to my ſight. I learn by it, that this hereſie is of a new kind: they are not the *opinions* of Monſieur *Arnauld* that are heretical, 'tis onely his *perſon*. 'Tis a *perſonal* Hereſie. He's not an Heretick for any thing he hath either ſaid or written, but onely becauſe he is Monſieur *Arnauld*, this is all can be objected againſt him. Let him do what he will, he ſhall never be otherwiſe, till he ceaſe to be at all. The Grace held by Saint *Auguſtine* ſhall never be the true grace, while Monſieur *Arnauld* maintains it. It would haply be ſuch, did he but once oppoſe it. It were the ſureſt way, haply the only means, to eſtabliſh that, and deſtroy *Moliniſm*; ſo much misfortune do the opinions he embraces derive from him.

But let us have nothing to do with their differences, they are the diſputes of *Divines*, and not of *Divinity*. We who are no Doctours need not trouble our thoughts with their Controverſies. Communicate the news of the *Cenſure* to all our friends, and afford me your affection ſo far as you conceive me, Sir,

Your moſt humble and
moſt dutifull Servant,

E.A.A.B.P.A.F.D.E.P.

Paris, Febr. 9.
1656.

To the ſame.

LETTER IV.

ARGUMENT.

Actual Grace *defin'd and explicated. How underſtood by the* Jeſuits. *The qualifications of an* Action *ere it can be a* Sin. *The five conditions requiſite, according to Monſieur* le Moine, *to make an action imputable as ſin. An action committed by any one that hath not the ſight of the* good *and* evil *thereof, and does not* know, doubt, fear *or* imagine, *that God is diſpleaſed with it, is no* ſin, *as the* Jeſuits *affirm. Sins committed out of* ſurprize, ignorance, *or an* oblivion *of God or our own duty, not imputable, ſays* F. Annat, Jeſuit. *All men, even Atheiſts and Infidels, have this foreſight and theſe inſpirations, that is*, Actuall Grace. *The conditions of* voluntary *and* involuntary *actions examined out of* Ariſtotle, *who is perver-*

perverted and imposed upon by Father Bauny.

SIR,

OF all men, *the* Jesuit, as they say, *hath no fellow*. I have seen *Dominicans*, Doctours, nay, persons of most qualities; I wanted onely this visit to make me compleat. For I find other men do but *copy* out of them; and things are ever most noble in their *Originals*. I had the happiness to meet with one of the most eminent among them, having no other company then that of my faithfull *Jansenist*, who was with me at the *Dominicans*. Being extreamly desirous to understand the difference there is between the *Molinists* and the *Jansenists*, concerning what they call *actual grace*, I addressed my self to the good Father, desiring him to afford me some little instruction, and explain that *term* whereof I told him I knew not the meaning. With all my heart, *repli'd he*, I have a particular affection for the curious. Take the definition of it. By *actual grace*, we mean *an inspiration of God, whereby he discovers his will unto us, and stirs up in us a desire to accomplish it*. And what controversy, *said I*, doth this breed between you and the *Jansenists*? This, replied he, that we would have God bestow *actual graces* on all men in every particular temptation; for we hold, that if a man have not in every temptation that *actual grace*, to restrain him from sinning, what sin soever he may commit cannot be imputed to him. On the contrary, the *Jansenists* affirm, that sins committed without this presence of *actual grace*, are nevertheless imputable. But they are a sort of pitifull souls. I guessed at what he would say, yet to clear it a little more fully, Father, said I to him, this term of *actual grace* I know not how to digest, it is a meat I am not used to; would you but do me the favour to tell me the same thing without using that term, I should think it a great obligation. To do that, said the Father, I am onely to put the *definition* in stead of the *thing defined*, that alters not the sense of

the discourse; with all my heart. We hold then as an undeniable principle, *That an action cannot be imputed as sin, if God, before it be committed, give us not a knowledge of the evil of it, and an inspiration exciting us to avoid it.* Have I now expressed my self home?

I was not a little astonished at the discourse; which granted, all sins of *surprise*, and all committed out of a pure *oblivion* of God, are not to be imputed: whereupon turning to the *Jansenist*, I knew by his countenance that he was of another opinion. But he continuing silent, Father, *said I*, I wish what you say were true, and that you could make it good. How? *said he*, would you have it proved? you shall be satisfied; be that upon my account. Upon that he went for his Books, while I and my friend fell into discourse. Did ever man talk thus? *said I.* Is this such news to you? *repli'd he.* Assure your self, that neither *Fathers*, nor *Popes*, nor *Councils*, nor the *Scriptures*, nor any books of Devotion even in these last times ever spoke after this rate; but indeed, for *Casuists*, and late *Schoolmen*, he can easily furnish you. But such, *repli'd I*, if they clash never so little with *Tradition*, I can as easily laugh at. You are in the right, *said he to me.* At which word in comes the Father loaden with books, and presenting me with the first came to his hand, There, *said he*, reade Father *Bauny's Summary of Sins*, it is the *fifth* Edition, whence you may infer the goodness of the Book. 'Tis pity, *said my* Jansenist *to me whispering*, that this should be condemned at *Rome*, and by the Bishops of *France*. Turn, *said the Father*, to *pag.* 906. I did, and found these words, *For a man to sin, and stand guilty in the sight of God, he must know that the thing he is about to do is naught; or at least, doubt, fear, or imagine that God takes no pleasure in the action he is about, that he forbids it; and all this notwithstanding, to do it, to break through the hedge, and exceed his bounds.*

A very good beginning, *said I to him.* But note by the way what *Envy* is, *replied he.* This very passage gave Monsieur *Hailler* occasion, before he became one of us, to abuse Father *Bauny*; applying to him these words, *Ecce qui tollit peccata mundi, Behold him that takes away*

away the ſins of the world. It is, *ſaid I*, a new kind of redemption, this of Father *Bauny*'s.

But would you have a more authentick proof? *continu'd he*; take this book of Father *Annat*'s. This is the laſt of his writing againſt Monſieur *Arnauld*; turn to *pag.* 34. where the leaf is turn'd down, and reade the lines I have mark'd with black lead, they are golden ones. There I found theſe words: *He who hath not any thought of God, nor yet of his own ſins, nor any apprehenſion*, that is, as he explain'd it, any knowledge, *of the obligation lies upon him to exerciſe acts of the love of God, or of contrition, hath no actual grace to exerciſe thoſe acts; but it muſt be alſo acknowledg'd, that he is not guilty of any ſin if he omit them, and that if he be damn'd, it will not be for any thing relating to that omiſſion.* And ſome few lines lower, *And the ſame thing may be affirmed of ſins of commiſſion.*

See now, *ſays the Father*, how he ſpeaks of the ſins of *Omiſſion* and *Commiſſion*; he forgets nothing, what ſay you to it? I am extreamly well ſatisfied, *repli'd I*; what excellent conſequences may be deduced from it! I am already over head and ears in them. O what myſteries am I rapt into! I ſee a far greater number juſtified by this *ignorance* and *forgetfulneſs* of God, then by *Grace* and the *Sacraments*. But, Father, does this any more then bring me into a fool's paradiſe? Is not this ſomething like that *ſufficiency* which ſufficeth not? I am extreamly afraid of the *Diſtinguo*, I have been trapan'd there already; do you ſpeak ſincerely? How? *ſaid the Father*, a little enflam'd; this is no jeſting matter; here is not any equivocation. I am in earneſt, *ſaid I to him*; but the exceſs of my deſire it ſhould be ſo, puts me into ſome fear it may not.

Take then for your better information the writings of Monſieur *le Moine*, who hath taught it openly in *Sorbonne*. He indeed learnt it firſt from us, but hath clear'd up the buſineſs excellently well. O what a ſolid work hath he made of it! He ſhews that to make an action *to be a ſin*, there is a neceſſity *all theſe things be tranſacted in the ſoul.* Reade and weigh every word. I reade in *Latin* what you find here in *Engliſh*.

1. *On the one side, God infuses into the soul a certain love, which inclines her towards the thing commanded; and on the other, the rebellious concupiscence presses her to the contrary.*

2. *God inspires her with a knowledge of her weakness.*

3. *God inspires her with a knowledge of the physician that must cure her.*

4. *God inspires her with a desire to be cur'd.*

5. *God instills into her a desire to pray to him, and implore his assistance.*

Now if all these things pass not in the soul, says the *Jesuit*, the action is not properly *sin*, and consequently not *imputable*; as Monsieur *le Moine* affirms in the same place, and all throughout the discourse. Are you not yet satisfied with Authorities?

But all modern, *whisper'd my Jansenist.* 'Tis very well, *said I, applying my self to the Father.* What a happiness is this for many of my acquaintance? I must needs make them yours too. It may be you have not met with any burthened with fewer sins then they; for, they never *think* of God. Vices have prevented their reason. *They never had the knowledge of their infirmities, nor yet of the physician that should cure them. Such a desire as that of their souls welfare never so much as came into their thoughts*; much less that, of *begging* it of God; so that according to Monsieur *le Moine*, they are yet in their baptismal innocence. *They never were guilty of a thought of loving God, or being sorry for their sins*; insomuch that, according to Father *Annat*, they have not committed any sin, through want of charity and repentance. Their life is a continual study of all sorts of pleasures and enjoyments, never interrupted by the least remorse of Conscience. From these extravagances I inferr'd their infallible destruction; but, Father, you convince me, that they are so many demonstrations of their salvation: happiness be your reward for this excellent way of justification. Others cure souls by painfull austerities; but you shew us, that those who were thought the most desperately sick, are the best in health. O the excellent method of living happily both in this and the other world! I ever was of opinion that a man sinned the more, the less he thought of God; but for ought I perceive now, when a man

a man hath once learn'd the knack of not minding him at all, things are in a ſecure poſture for the time to come. Away, away with theſe *half ſinners*, who have ſome little inclination to vertue, inevitable damnation is their lot. But for thoſe free ſinners, obdurate ſinners, ſinners whoſe lives are not checquer'd with any one good action, full and fat ſinners, Hell cannot hold them; they have cheated the Devil by their over-compliance with him.

The Father perceiving well the connexion of theſe conſequences, made a handſome evaſion, and, without ſhew of any diſturbance, either through good nature or prudence, That you may ſee, *ſaid he*, how we ſalve all theſe inconveniences, know, we affirm, that all theſe impious perſons you ſpeak of ſhould be without ſin, if they never had had thoughts of converſion, or deſires to apply themſelves to God. But we hold that they all have, and that God never ſuffered any man to ſin, having not before given him a ſight of the evil he intends to commit; and withall a deſire either to avoid the ſin, or at leaſt to implore his aſſiſtance to enable him to ſhun it: and there are none but *Janſeniſts* that affirm the contrary.

How, Father, *repli'd I*, is that the *Hereſie* of the *Janſeniſts*, to deny that at every time a man commits a ſin, a certain remorſe troubles his Conſcience, notwithſtanding which, a man ſticks not, as Father *Bauny* ſays, *to break through the hedge, and exceed his bounds?* It's very pleaſant a man ſhould be an *Heretick* for this. I thought men had been damn'd for not having good thoughts; but that they ſhould for not believing that all the world have, is a thing, I muſt confeſs, never came into my thoughts.

But, Father, I think my ſelf oblig'd in conſcience to undeceive you; and tell you, there are thouſands have not theſe deſires, ſin without the leaſt regret, and do both rejoice and glory in it. And for this I appeal to your ſelf, who muſt needs know it well. No queſtion but you hear the confeſſions of ſome of thoſe I ſpeak of, for it is among perſons of quality that it ordinarily happens.

But, Father, look you to the dangerous conſequences of your doctrine. Do you not perceive what influence it may have on thoſe *Libertines* who make it their buſineſs to raiſe doubts about Religion it ſelf? What advantages do you give them, when you tell them, as an article of Faith, that at the commiſſion of every ſin, they feel a certain monition and internal deſire to eſchew it? For is it not evident, that being by their own experience convinc'd that your doctrine is erroneous, even as to that point which you ſay is of Faith, they will extend the conſequences of it to all the reſt? They will ſay, that if you are not orthodox in one article, you are to be miſtruſted in all: and ſo they will be forc'd to conclude, either that Religion is falſe in it ſelf, or that you are but ſlenderly inſtructed in it.

But my Second taking up my diſcourſe, It were, Father, *ſaid he*, more for the ſecurity of your doctrine, not to make ſo obvious an interpretation as you have done of what you mean by *actual grace*. For how can you but expect to meet with the incredulity of many, if you openly declare, *That no man ſins but he hath beforehand the knowledge of his infirmity, as alſo that of his phyſician, with the deſire of being cur'd, and that of begging it at God's hands?* Will it be believ'd, upon your word, that thoſe who are immers'd in avarice, unchaſtity, blaſphemy, quarrels, revenge, robberies, ſacriledges, have any real deſires to embrace chaſtity, humility, and the other Chriſtian vertues?

Can any one imagine that thoſe *Philoſophers*, who ſo highly celebrated the power of nature, knew her infirmities and the cure thereof? Will you affirm that thoſe who maintain'd it as an undeniable Maxime, *that vertue is not the gift of God, and that there never was any perſon that craved it of him*, ever bethought them to ask it of him themſelves?

Who can believe that the *Epicureans*, who did not acknowledge *Divine Providence*, had any motions to pray unto God, when they affirmed, that *our addreſſes to him are derogatory to his Majeſty, as if it were below him to trouble himſelf with any thoughts of us or our neceſſities?*

In

In a word, how can it be imagined that *Idolaters* and *Atheiſts* can have, in all their temptations, (that is, an infinite number of times in their life,) any inclination to pray to the true God, whom they know not, to beſtow on them the true vertues they are ignorant of?

All this, *ſays the good Father very reſolutely*, we ſhall affirm; and rather then acknowledge that a man can ſin, and not have the ſight of his evil doing, and an inclination to the contrary vertue, we ſhall maintain, that all the world, even *Atheiſts* and *Infidels*, have theſe inſpirations and deſires in every temptation. For you cannot, at leaſt by the Scripture, make it appear otherwiſe.

Upon this I reſumed the diſcourſe. How, ſaid I, Father? muſt we appeal to *Scripture* to evince a thing ſo evident? This is no point of Faith, nor indeed of ratiocination, but meerly matter of fact; we ſee, know, and feel it.

But my *Janſeniſt* cloſing with the Father upon his own terms; If you will not, *ſaid he to him*, be ſatisfied with any thing but Scripture, be it ſo: but I pray oppoſe it not: and ſince it is written, *That God hath not revealed his judgments to the Gentiles, and hath ſuffered them to erre in their own ways*, do not affirm that God hath enlightned thoſe, whom the holy Writ aſſures us *to have been left in darkneſs and the ſhadow of death.*

Does it not ſufficiently convince you that your principle is erroneous, to ſee that Saint *Paul* calls himſelf the *chiefeſt of ſinners*, for a ſin which he profeſſes committed *out of ignorance, not without zeal*?

Is not the *Goſpel* clear enough, that thoſe who crucified *Jeſus Chriſt* ſtood in need of the pardon he begg'd for them, though they were not ſenſible of the malice of their action, and that, according to Saint *Paul*, they had never done it, if they had known ſo much?

Is it not *Chriſt*'s forewarning us, that there will be thoſe that ſhall perſecute his Church, yet believe they do God ſervice in their endeavours to ruine it, enough to let us underſtand that this ſin, which, according to the Apoſtle, is the greateſt, may be committed by ſuch

ſuch as are ſo far from knowing they offend, that they believe they ſhould if they did it not? In a word, is it not enough that Jeſus Chriſt himſelf hath taught us, that there are two kinds of ſinners, one ſinning with knowledge, the other without, yet both ſhall be puniſhed, though in a different meaſure?

The good Father preſſed by ſo many proofs out of *Scripture*, whereto he had appealed, began to give ground, and admitting impious perſons to ſin without inſpiration, You will not certainly deny, ſaid he, that the *Righteous* never ſin but God gives them------You retreat, you retreat, Father, *ſaid I to him*, and quit the general principle; and perceiving that it holds not in reſpect of ſinners, you would compound the buſineſs, and make it competible to the *Righteous*. But, that granted, the advantage you will make of it will be very inconſiderable, for the benefit of it will reach to very few; inſomuch that it is not worth the diſputing for.

But my Second, who had, as I conceive by his readineſs to take all advantages, ſtudied the queſtion very much that morning, gave him this anſwer. You are now, *ſaid he to him*, gotten into that redoubt, which all of your party, that run the hazard of a diſpute, are forced to: but you lie as open to all aſſault as ever; for your example of the *juſt* is ſoon defeated. Who makes it any queſtion, but that even they very frequently fall into ſins of ſurpriſe, and that when they are not ſenſible of it? Do we not learn even from the *Saints* themſelves, what trap-doors concupiſcence lays for them; and that it often happens, (notwithſtanding a vigilant ſobriety) that they ſacrifice that to pleaſure, which they thought to have beſtowed onely on neceſſity, as Saint *Auguſtine* acknowledgeth of himſelf, in his *Confeſſions*?

How ordinary is it to ſee even the moſt zealous tranſported with paſſion and bitterneſs in diſpute, through an over-reflexion on their own intereſts; though their conſciences give them not at that time any other notice, ſave that they behave themſelves ſo out of a tenderneſs to truth, and they themſelves are not ſenſible of it, till a long time after?

But

But what will be ſaid of thoſe who are violently inclined to things really bad, as believing them really good, (whereof we have many inſtances in the *Eccleſiaſtical* Hiſtory;) which yet hinders not, but that, as the Fathers hold, they have ſinned in thoſe occaſions?

Moreover, this not granted, how could the righteous be guilty of *ſecret* ſins? How ſhould it be true that God alone knows their greatneſs and number? Inſomuch that no man knows whether he deſerve love or hatred, and that the greateſt Saints ſhould always walk in *fear and trembling*, even though they find not themſelves guilty of any thing, as Saint *Paul* affirms of himſelf.

You are therefore to conceive, Father, that the examples as well of the *righteous* as *ſinners* do equally overthrow the neceſſity you ſuppoſe there is (to make ſin imputable) of knowing the evil, and loving the contrary vertue, ſince the earneſtneſs of impious perſons in their vices ſufficiently diſcovers they have not the leaſt inclination to vertue; and that the affection which the righteous have for vertue argues very much, that they have not always a knowledge of the ſins they daily commit, as is clear out of Scripture.

And that the righteous do ſin after this manner it is ſo certain, that it ſeldom happens great Saints offend otherwiſe. For how can it be imagined that thoſe ſublimated ſouls, which with ſo much ardour and averſion ſhun the leaſt things that may diſpleaſe God, as ſoon as they are ſenſible of it, and who yet commit many ſins daily, ſhould have every time, before they fell, *the knowledge of their infirmity on that occaſion, as alſo that of their Phyſician, together with the deſires of their health, and praying to God for his aſſiſtance*; and that, notwithſtanding all theſe inſpirations, theſe zealous ſouls cannot but *exceed their bounds*, and commit the ſin?

Conclude then, Father, that neither ſinners, nor yet the righteous, have always theſe knowledges, theſe deſires, and all theſe inſpirations as often as they ſin; that is, to uſe your term, have not always *actual grace* in all occaſions wherein they ſin. And affirm not with your upſtart Authours, that it is impoſſible a man ſhould ſin,

ſin, when he knows not juſtice; but acknowledge rather with Saint *Auguſtine*, and the ancient Fathers, that it is impoſſible he ſhould not ſin, when he is not acquainted with juſtice. *Neceſſe eſt ut peccet à quo ignoratur juſtitia.*

The good Father perceiving his opinion almoſt defeated as well in regard of the righteous as ſinners, would not yet quit the field; Well, ſaid he, after a little meditation, I have forces enough to rout you yet. Whereupon taking up Father *Bauny* in the ſame place he had ſhewn us before; See, ſee but the reaſon on which he grounds his poſition: I knew he was not unfurniſhed with good proofs. Reade there what he cites out of *Ariſtotle*; and you ſhall acknowledge, that, after ſo expreſs an authority, you muſt either burn the books of that *Prince of Philoſophers*, or be of our opinion. Note then the principles Father *Bauny* grounds thereupon. He ſays in the firſt place, *that an action cannot be imputed as blameable when it is involuntary.* I grant it, *ſaid my friend to him.* This is the firſt time, *ſaid I to them*, that ever I knew you agree about any thing; if you value my advice, Father, go no farther. That would amount to nothing, *ſaid he*; for we are to know what conditions are requiſite to make an action *voluntary.* I am extreamly afraid, *anſwered I*, that you will fall out about it. Fear nothing, *ſaid he*, the caſe is clear, *Ariſtotle* is on my ſide. Pray mark what Father *Bauny* ſays; *That an action be voluntary, it is requiſite it ſhould proceed from a man that ſees, that knows, that conſiders well what there is of good, what of evil in it. Voluntarium eſt*, ſay we commonly with this Philoſopher, (you know, ſaid he to me, wringing me by the hand, who *Ariſtotle* is) *quod fit à principio cognoſcente ſingula in quibus eſt actio. So that when the will is at randome, and, without any diſcuſſion, inclined to deſire, or abhor, to do, or omit a thing, before the underſtanding could poſſibly come in to ſee whether the evil of it were in proſecuting or eſchewing it, doing or not doing of it, ſuch an action is neither good nor evil, inaſmuch as before that diſquiſition, that ſight and reflexion of the mind upon the good and bad qualities of the thing wherein a man is employed, the action whereby it is done is not* voluntary.

Now,

Now, *said the Father*, are you not yet satisfied? I should think, *replied I*, that *Aristotle* is of Father *Bauny*'s opinion, yet can I not but much wonder at it. How, Father, to make an act voluntary, is it not enough that the Agent knows what he does, and that he does it not but because he will do it; but it seems it is farther requisite, *that he see, that he know, and consider well what there is of good and evil in the action*? This granted, humane life will afford but few *voluntary* actions, for a man seldome thinks of all this. How many oaths in gaming, excesses and extravagances in our debauches and enjoyments are there, which, being not voluntary, are consequently neither good nor bad, because not attended by these reflexions of the mind upon the good and bad qualities of what a man does? But is it possible, Father, that this should come from *Aristotle*? I have heard say, he was a very excellently learned person. I'll clear up the business to you, *says my Jansenist*. Whereupon calling for *Aristotle*'s Ethicks, he opened it at the beginning of the third book, whence Father *Bauny* had taken the words he had cited out of him. Father, said he, I excuse you for taking it upon the credit of Father *Bauny*, that *Aristotle* was of this opinion; but you would have been of another mind, had you read him your self. 'Tis very true, he teaches, *that to make an action voluntary a man should know the particularities of that action, singula in quibus est actio.* But what does he mean by this, but the particular circumstances of the action? As the instances he gives clearly demonstrate, he producing none but those of such as are ignorant of some one of the circumstances; as that of *a person, who being to shew an engine, lets fly a dart out of it, and casually hurts some body*; and that of Meropus, *who killed his own son, when he thought to have killed his enemy*; and such like.

Hence you may perceive what kind of *Ignorance* that is which makes an action *involuntary*; and that is no other then that of the particular circumstances, called by *Divines*, as you very well know, Father, *the ignorance of the fact*. But for that *of right*, that is, the ignorance of

of the good and evil which are in an action, whereof the preſent diſcourſe is, let us ſee whether *Ariſtotle* be of Father *Bauny*'s opinion. Theſe are the words of the Philoſopher. *All impious perſons are ignorant of what they ſhould do, and what they ſhould avoid; and this is the very thing that makes them impious and wicked. It cannot therefore be affirmed, that, becauſe a man is ignorant of what in prudence he ought to do to perform his duty, his action is involuntary. For this ignorance which conſiſts in the election of good and evil, does not cauſe an action to be involuntary; but only makes it vicious. The ſame thing may be ſaid of him who is generally ignorant of the rules of his duty, ſince ſuch an ignorance renders him blame-worthy, and uncapable of excuſe. In like manner the ignorance which makes actions involuntary and excuſable, is onely that which regards matter of fact in particular, and in its ſingular circumſtances. For then a man is pardoned, and excuſed, and look'd on as a perſon that hath done a thing againſt his will.*

Now, Father, will you ſtill affirm that *Ariſtotle* is of your opinion? And who but may very well be aſtoniſh'd, to ſee a *Heathen* Philoſopher more illuminated then your *Doctours*, in a buſineſs wherein not onely *Morality*, but even the conduct of mens ſouls is ſo highly concern'd, as that of the knowledge of the conditions which make actions voluntary or involuntary, and conſequently render them excuſable or inexcuſable as to matter of ſin? Have then no more to do, Father, with the *Prince of Philoſophers*, but ſubmit to the *Prince of Divines*, who thus decides this controverſy, in his * *Retractations: Thoſe who ſin out of ignorance, do not their action but becauſe they will do it, though they ſin, when they would not ſin. And ſo this ſin of ignorance cannot be committed but through the will of him that does commit it, but by a will inclining to the action and not to the ſin, which yet does not exempt the action from being a ſin, becauſe, for that, there needs no more then that a man do what he is oblig'd not to do.*

* *Lib.* 1. *c.* 15.

Here the Father was at a loſs; but much more for the paſſage out of *Ariſtotle*, then that of Saint *Auguſtine*. But while he was pumping for ſomething to ſay, word was brought him that the Lady----- and the Lady Marchioneſs----- ſtaid to ſpeak with him. Whereupon leaving

ving us in haſt; I ſhall acquaint our Fathers with it, ſaid he, no queſtion but they will find ſomething to reply; we have thoſe here that are very ſubtile.

We gave him the hearing; upon which being alone with my friend, I diſcover'd to him my aſtoniſhment at the confuſion which this doctrine would breed in *Morality*. To which he anſwer'd, that he wondred at my aſtoniſhment; are you yet ignorant that their extravagances are far greater in *Morality* then in *Doctrine*? He gave very ſtrange inſtances, and adjourn'd the reſt till another time. I hope it will be the ſubject of our next conference.

I am, &c.

Paris, Febr. 25.
1656.

To

To the same.

LETTER V.

ARGUMENT.

The Jesuits *character of themselves: Their design to grasp to themselves the government of all consciences. They have* Casuists *of all Cuts and Sizes, that there may be a general compliance with all men. Their propagation of* Christian Religion *in* China *and the* Indies. *The Viper of all* Morality, *viz. the Doctrine of* PROBABLE OPINIONS. *The obligations of Fasting, a spider's web. A man needs not forbear sinning, if it be any inconvenience to him. What a* probable opinion *is. The* contradiction *and* probability *of* Opinions *not inconsistent. It is lawfull to follow the less probable and less safe opinion; and the penitent that does so is to be absolv'd. A Casuist may answer contrary to his own judgment. The modern* Casuists *are preferr'd, in point of* morality, *before the ancient* Fathers. *The names of certain* Christian Casuists.

SIR,

I Am now to perform the promise I made in my last, that is, to give you an essay of the *Morality* of our good Fathers the *Jesuits*, *those eminent men for learning and prudence; a sort of people that have the pillar of divine wisedom going*

going before them, a surer guide then any thing of Philosophy. You haply think I do but jest; no, I speak it seriously, or indeed they speak it themselves. I do but transcribe their own words, and that as truly as in the ensuing panegyrick. *It is that society of men, Angels I should have said, whereof* Isaiah *hath propheſied in theſe words, Go you ſwift and ready Angels.* Is not the Prophecy clear enough? *They are Eagle-like ſpirits, a flight of Phœnixes, there being an Authour who not long ſince hath demonſtrated that there are more then one. They have chang'd the face of all Chriſtendome.* This muſt be believ'd when they affirm it; you ſhall find it ſo in the ſequel of this diſcourſe, which will acquaint you with their *Maximes.*

I have taken a great deal of pains to inform my ſelf; and being not over-confident of what I had learn'd of my friend, I would needs be an ocular witneſs; but am ſatisfied he told me nothing but what was true. I think he is never miſtaken, as you ſhall find by the account you have of theſe conferences.

In that which I had with my *Friend*, he entertain'd me with things ſo infinitely pleaſant, that my Faith was as the eye of a needle in reſpect of a Camel; but ſhewing them to me in the Fathers books, I had nothing to ſay by way of alleviation, but that they were the ſentiments of ſome few among them; which it were not juſt to charge the whole body with. To give it the more weight, I aſſur'd him of my acquaintance with ſome of them as remarkable for their ſeverity, as thoſe he quoted were for their remiſneſs. With that he drew the curtain and diſcovered the interiour of the *Society*, known to few in the world, which haply you will be glad to underſtand.

You imagine, *ſaid he to me*, that you have done them abundance of right by ſhewing, that there are ſome Fathers among them as conformable to evangelical maximes as others are diſconſonant, and thence conclude, that theſe licentious opinions ought not to be put upon the ſcore of the whole Society. I eaſily grant it. For if they were, they would not ſuffer among them ſuch as ſhould be ſo contrary thereunto. But ſince there are among them ſuch as advance principles

so licentious, there's the same reason to infer, that the spirit of the Society is not that of Christian austerity. For if it were, they would not admit members that should so much oppose it. What then, *answered I*, is the main design of the whole body? It must certainly be thought they have not any assured scope, and that every one is at liberty to speak at randome what he thinks. That cannot be, *repli'd he*; such a vast body cannot subsist by a temerarious conduct, and without a soul to dispose and regulate its motions: Besides that, there is a particular order among them, that nothing be printed without the approbation of their superiours. But how, *said I*, can the same superiours approve *Maximes* so different? That, *repli'd he*, I shall easily clear up to you.

Know then, that they do not endeavour the corruption of good manners; no, that's not their design: but note withall, that it is not their main drift to reform them; that were no good policy. Take then their grounds: they are so well opinion'd of themselves, as to believe, it is for the advantage and benefit of Religion, that their reputation be universal, and that they have the disposal of all Consciences. Now because the maximes of Evangelical severity are more convenient for the government of some, they make use of them upon such occasions as contribute to their design; but the same maximes being not equally serviceable as to a many others, when they are to deal with such, they omit them; that so they may comply with all.

Being therefore engag'd to deal with all sorts of persons, and those of several conditions and different nations, it is but requisite they should have *Casuists* suitable to this diversity.

From this principle you may easily judge, that, if they had not any but these licentious Casuists, their main design would be soon frustrated, which is, to grasp all the world, since those who are truly pious put themselves under a surer conduct. But as there are not many of this humour, so need they but few severe directours to guide them. Few sheep require fewer shep-

ſhepherds; whereas the ſwarm of remiſs Caſuiſts are employ'd to ſatisfie thoſe who ſeek after remiſneſs and liberty.

It is by this *obliging and complying conduct*, as Father *Petavius* calls it, that they embrace all the world. For if there come to them one reſolv'd to make reſtitution of goods unjuſtly gotten, it is not to be fear'd they will divert him. On the contrary, they will encourage and confirm him in ſo holy a reſolution. But let another come who would be abſolv'd without reſtitution, it ſhall go very hard but they will contrive a way to diſmiſs him well ſatisfied alſo.

Thus do they preſerve their friends, and make their party good againſt all enemies. For if they are charged with any more then ordinary remiſneſs, they immediately bring upon the ſtage their auſtere directors, and certain books they have publiſh'd concerning the rigour of the Chriſtian Law; and the ſimple, and thoſe who make no deep ſcrutinies into things, patiently ſwallow it down for good ſatisfaction.

Thus they are furniſh'd for all cuſtomers, and anſwer ſo pertinently what they are ask'd, that when they are in a countrey where the belief of a *crucified* God is accounted extravagance, they ſmother the ſcandal of the Croſs, and preach up a glorified *Jeſus Chriſt*, not a ſuffering *Jeſus Chriſt*. This courſe they took in the *Indies* and in *China*, where they have permitted the Chriſtians to commit Idolatry, by a ſubtle invention, *viz.* that of injoyning them to hide under their cloaths an image of *Jeſus Chriſt*, to which they teach them, by a *mental reſervation*, to direct thoſe publick adorations which they render the Idol *Cachim-choan*, and their *Keum fucum*; as *Gravina* a Dominican lays it to their charge, and as may be ſeen in a Memorial in the Spaniſh tongue, preſented to *Philip* the Fourth of *Spain* by the *Franciſcans* of the *Philippine* Iſlands, cited by *Thomas Hurtado* in his book of *Martyrdome for the Faith*, *pag.* 427. Inſomuch that the Congregation of Cardinals *de propaganda fide* was forced to give the *Jeſuits* a particular prohibition, that they ſhould not, under any pretence whatſoever, (upon pain of Excommunication) permit

thoſe idolatrous adorations, and ſo conceal the myſtery of the *Croſs* from thoſe they inſtructed in Chriſtian Religion; enjoyning them expreſly not to admit any to *Baptiſm*, till after that knowledge, as alſo to expoſe in their Churches the image of the *Crucifix*: as may be ſeen in the Decree of that *Congregation*, dated the 9. of *July*, 1646. ſigned by the Cardinal *Caponi*.

By theſe means do they, like Locuſts, cover the face of the earth, with the help of a Monſter called *The doctrine of probable opinions*, the ſource of this torrent of irregularities. This you muſt underſtand from themſelves: for they are not ſo ſhie as to conceal it from any, no more then what you have already heard, with this difference nevertheleſs, that they diſguiſe their humane prudence and policy under the notion of Divine and Chriſtian wiſedom; as if Faith, and the Tradition whereby it is maintained, were not always the ſame and unchangeable, in all times and all places; as if the rule ſhould apply it ſelf to the thing that is to be meaſured by it; and as if ſouls to be cleans'd from their imperfections, were onely to corrupt the Law of the Lord: whereas *The Law of the Lord is holy and without blemiſh, ſuch as doth convert ſouls*, and make them conformable to his ſaving inſtructions.

Do but go among thoſe good Fathers, and I am confident your own obſervation will ſatisfy you, that their doctrine concerning *Grace* proceeds from remiſneſs in *Morality*. You will find Chriſtian vertues ſuch ſtrangers to them, and ſo void of charity, the ſoul whereby they are informed; you will find ſuch palliations of crimes, and ſuch diſorders countenanc'd, that it will be no longer a miracle to you, that they maintain, all men have at all times grace enough to live piouſly, as they underſtand it: For their Morality not exceeding that of Pagans, it is within the reach of Nature to obſerve it. When we affirm a neceſſity of *efficacious grace*, we aſſign other vertues for its object. It is not ſimply to cure ſome vices by others; it is not onely to engage men in the exerciſes of the external duties of Religion; it is to arrive at a higher vertue then that of the Phariſees, and the wiſeſt

wiſeſt Heathens. The law and reaſon are graces ſufficient to produce theſe effects. But to diſingage the ſoul from the love of this world, to deprive her of what ſhe thinks deareſt, to work in her a ſelf-mortification, to elevate and unite her abſolutely and unchangeably to her God; this, this is not the work of any but an Almighty hand. And it were as irrational for a man to pretend, that he hath always full power, as it were to deny that theſe vertues, deſtitute of the love of God, which theſe good Fathers confound with Chriſtian vertues, are not in our power.

This was his diſcourſe, burthened with abundance of paſſion, for he is extreamly troubled at theſe diſorders. For my part, I had a certain eſteem of theſe good Fathers, for the excellency of their *Politicks*; and ſo, according to his advice, I went to an honeſt Caſuiſt of the Society, whom having known a long time, I thought this a good occaſion to renew my acquaintance with him. Being well enough inſtructed how they are to be treated, I found it no hard matter to do it. His entertainment was infinitely kind, for he loves me ſtill; and after ſome indifferent diſcourſe, I took occaſion, from the ſeaſon we now are in, to learn ſomething of him concerning *Faſting*, ſo to enter inſenſibly into the buſineſs.

I told him it was very burthenſome to me to faſt; he exhorted me to do my ſelf a little violence: but I continuing my complaints, he was moved at it, and fell to bethink him of ſome reaſons of diſpenſation. He indeed found a many, which yet I could not make any advantage of, till at laſt he bethought him to ask me, whether, going to bed ſupperleſs, I was not much troubled to ſleep. I am indeed, Father, *ſaid I*, which forces me many times to make a collation at noon, and ſup at night. I am very glad, *replied he*, that I have found out this way to eaſe you without ſin; go, go, you are not obliged to faſt at all. But you ſhall not take it upon my word neither, come into the Library. I went; and there taking out a book, Here's that will prove it, ſaid he, (God knows how.) This is *Eſcobar*. Who is that *Eſcobar*? *ſaid I*. How? do you

not know *Escobar*, one of our Society, who hath compiled this *Moral Divinity* out of *twenty four* of our Fathers? whereupon he hath, in the Preface, made an allegory between this book, and *that of the Apocalypse which was sealed with seven seals.* And he says, *that Jesus offers it so sealed to the four living creatures*, Suarez, Vasquez, Molina, Valentia, *in the presence of twenty four* Jesuits, *who represent the twenty four Elders.* He read the whole Allegory, which he found very pat, and by which he gave me a great Idea of the excellency of that work. Having afterward sought out his passage concerning *fasting*; Here I have it, *said he*; * *Is he, who having not supped, cannot sleep, obliged to fast, or no? Not at all.*

* *tr.* 1. *Ex.* 13. *n.* 67.

Are you not satisfied? Not absolutely, *said I*, for I can make a shift to fast, if I but take a collation in the morning, and sup at night. Why then take the consequence along with you, said he, they have omitted nothing. *And what will you say, if a man can content himself with a collation in the morning, so he sup at night?* That's my case. *He is never the more obliged to fast. For no man is obliged to break the order of his meals.* A most pregnant reason, *said I to him.* But tell me I pray, *continued he*, do you drink much wine? No, Father, *said I*, my constitution will not bear it. This I said, *replied he*, purposely to give you notice, that you might drink of it in the morning, and at any other time of the day, without breaking your fast; and you know, that nourishes somewhat. Take the question decided. * *May a man drink wine at any time when he pleases, and that in a considerable quantity, without breaking his fast? He may, nay, if he please, Hypocras.* I had clearly forgot that same *Hypocras, said he*, I must needs put it into my Catalogue.

* *ibid. n.* 75.

'Twas an honest fellow, and a good fellow, this *Escobar, said I.* All the world's in love with him, *replied the Father*, he starts out such pleasant questions. Here's another of them in the same place. * *If a man doubts whether he be* 21 *years of age, is he obliged to fast, or no? No. But put the case I am* 21 *years of age just at one of the clock this night, and that*

* *Num.* 38.

that to morrow be a fasting-day, shall I be obliged to fast to morrow? No, for you may eat as much as you please from mid-night till one of the clock, for you are not yet arrived to the 21. year of your age; and consequently having a right to break the fast, you are not obliged to keep it. Excellent diversion, *said I.* The best in the world, *replied he,* I read him day and night; nay, can hardly do any thing else.

The good Father was almost out of himself to see me so pleased with it; and continuing, Observe, *says he,* this touch of *Filiutius,* one of those 24 *Jesuits.*

He who hath over-wearied himself about any thing, as for instance in satisfying a Wench, is he obliged to fast, or no? By no means. But suppose he hath so over-wearied himself out of a set purpose to be dispensed withall from fasting, shall he nevertheless be excused? Though what he did was meerly with that formal design, yet shall he not be obliged to fast. *Tom. 2. tract. 27. Part. 2. cap. 6. num. 123.*

Well, could you have believed so much? *said he.* In troth, Father, *said I,* I am not yet fully convinc'd of it: for, is it not a sin, not to fast when a man may do it? or is it lawfull to hunt out the occasions of sinning? or is not a man rather obliged to eschew them? This certainly were a great convenience. Not always, *said he,* it is according-------According to what? *said I.* This, *replied the Father;* if a man should find any inconvenience in avoiding those occasions, were a man, in your judgment, obliged to avoid them? Father *Bauny* holds the negative. *They,* says he, *ought not be denied absolution, who remain in the very next occasions of sinning, if they are in such a condition that they cannot quit them, without giving the world occasion to talk of them, or running into some inconvenience thereby.* *Pag. 1084.*

You tell me very good news, Father, *said I:* there's no more now to be said, but that a man may make it his business to seek out those occasions; since it is lawfull for him not to avoid them. Nay, it is lawfull to do so, added he; the famous Casuist *Bazilius Pontius* affirms it; and Father *Bauny,* citing him, confirms his judgment, which in his Treatise * *of Repentance* is this. *A man* * *q. 4. p. 94.*

may ſeek out an occaſion, directly and out of ſet purpoſe, (primo & per ſe) *when the ſpiritual or temporal concernment of himſelf or his neighbour inclines him thereto.*

In troth, Father, *ſaid I*, I think my ſelf not awake when I hear religious men talk after this rate: ſpeak conſcienciouſly, are you of this opinion? No truly, *ſaid the Father.* Then, *ſaid I*, you ſpeak againſt your conſcience. Not at all, *ſaid he*; I did not ſpeak in that according to my own conſcience, but according to that of *Pontius* and Father *Bauny.* And you may ſafely follow where they lead, for they are excellent men. How? Father, becauſe they have put theſe three lines into their books, ſhall it be lawfull to ſeek the occaſions of ſinning? I thought we ſhould have taken no other rule then that of the *Scripture* and the *Tradition* of the Church, not that of your *Caſuiſts.* Nay then, *cries out the Father*, you put me in mind of theſe *Janſeniſts.* Do you think that Father *Bauny* and *Bazilius Pontius* cannot make good their opinions, as *probable?* I am not ſatiſfied with probability, *ſaid I*, I look for ſecurity. I ſee then, *ſays the good Father*, you underſtand nothing of the *Doctrine of probable opinions*; which if you did, you would talk after another rate. I muſt needs take a little pains with you, as to that point; you will not repent your coming hither; for without that you can underſtand nothing, it being the foundation and *A. B. C.* of all our *Morality.*

I was very glad to ſee him faln upon the ſubject where I would have had him; whereupon I took occaſion to intreat him to explain what a *probable opinion* was. Our Authours, *ſaid he*, will give you a better account of it then I can. Thus they generally deſcribe it all, and, among others, our twenty four. *An opinion is then called* probable, *when it is grounded upon reaſons of ſome conſideration. Whence it ſometimes comes to paſs, that the Authority of one grave Doctour may render an opinion probable.* The reaſon (as you have it in the ſame place) is this; *That a man abſolutely devoted to ſtudy would not maintain an opinion, if he were not induc'd to do it by a good and ſufficient reaſon.* Which granted, *ſaid I*, one only Doctour may turn men's conſciences topſy turvy, and yet all will be ſecure.

in prim. Ex. 3. n. 8.

You

You must neither laugh at, *said he*, nor think to oppose this doctrine; the endeavours of the *Jansenists* to do it proved ineffectual: no, it is too well grounded to be so shaken. Mark what *Sanchez*, one of the most eminent of our Fathers, says: *You haply question whether the authority of one good and learned Doctour renders an opinion probable. To which I answer, it does.* *Sum. l. 1. c. 9. n. 7.* *And this is affirmed by* Angelus, Sylv. Navarr. Emanuel Sa, &c. *It is thus proved. A probable opinion is that which is grounded upon something considerable; but the authority of a knowing and godly man is of no small consideration, but rather of great consideration.* For, take the reason along with you, *if the testimony of such a man be of great weight to assure us that such a thing happened, for instance, at* Rome, *why shall it not have the same effect in a question of Morality?*

The comparison, *said I*, deduced from the things of this world to matters of conscience is very pleasant. Have patience, *replied he*; *Sanchez* answers that in the lines next ensuing. *And the restriction which some Authours make in this case, I do not approve,* viz. *that the Authority of such a Doctour is sufficient as to the things of humane right, but not in those of Divine. For it is of great weight in both.*

Father, *said I*, to deal freely with you, I shall not stand to this rule. What assurance have I, that (your Doctours taking so much freedom to examine things by reason) what seems certain to one will seem such to all the rest? there being such a strange diversity of judgments ------ You understand not the case, says the Father, interrupting my discourse; they are indeed often of several opinions, but that breaks no squares. Every one makes his own good and probable. There's nothing so clear as that they are not all of the same judgment; nay, on the contrary, they never almost agree; and yet all this makes for the best. There are few questions, wherein one does not hold the *affirmative*, the other the *negative*; yet in all these cases, both the one and the other of the *contradictory* opinions is *probable*. Whence *Diana*, upon a certain occasion, said, *Pontius and Sanchez are of contrary opinions; but being both learned men, either makes his opinion probable.* 3 *Part. To.* 4. *R.* 244.

But,

But, Father, *said I*, a man must needs be at a great loss which to embrace. Not at all, *says he*, he is onely to follow the opinion he is most inclined to. What? though the other be the more probable? It matters not, *said he*. And the other more certain? It matters not, *says the Father again*; take it explained by *Emanuel Sa*, of our Society, in his Aphorism *de dubio*.

pag. 183. *A man may do what he conceives lawfull, according to a probable opinion, though the contrary be the more safe. For this, the opinion of one grave Doctour is sufficient.*

But if an opinion be both less probable, and less safe, *said I*, may a man lawfully follow it, discarding what he believes more probable and more safe? Once more, he may, *said he*: hear *Filiutius*, that great *Jesuit* of *Rome*.

Mor. Quæst. tr. 21. *c.* 4. *n.* 128. *It is lawfull to follow the less probable opinion, though it be the less safe. It is the common opinion of the more modern Authours.*

Are you not satisfied? We are indeed now at a fair liberty, Father, *said I*, with the help of your *probable opinions*. This is an excellent *liberty of conscience*. But for you *Casuists*, may you take the same freedom in your answers? We do, *says he*, and so answer what we think good; or rather what we conceive will prove most satisfactory to those that ask us. For these are our directions, taken out of our

Layman. Theol. Moral. l. 1. *tr.* 1. *c.* 5. *sect.* 2. *n.* 7. *Vasquez disp.* 62. *c.* 9. *n.* 47.

Fathers, *Sanchez*, and our 24 in Princ. Ex. 3. n. 24. These are the words of *Layman*, whom the book of our 24 hath followed. *A Doctour being consulted may give an advice, not onely such as is probable according to his own opinion, but what is contrary to his opinion, if so be it be accounted probable by others; especially when this advice, though contrary to his judgment, happens to be more acceptable, and more for the interest of him that consults him*; (Si fortè hæc illi favorabilior seu exoptatior sit.) *But I hold farther, that it will be prudence in him, to give those who come to him such advice as is held as probable by some knowing person, though he himself be convinced that it is absolutely false.*

In troth, Father, your doctrine will fall on its feet. May a man answer affirmatively or negatively as he pleases?

ſes? 'Tis an advantage cannot well be valued. You have wrought a miracle on me, I now ſee what benefit you make of theſe contrary doctrines which your Doctours advance upon all occaſions. For one you may make your advantage of, and the other never hurts you. Your bets are ſo ſecure, that if you loſe by the one ſide, you get by the other. 'Tis very true, *ſays he*; and we may at any time ſay with *Diana*, (who, having Father *Bauny* for him, when Father *Lugo* was againſt him, ſaid,) *Sæpe premente Deo, fert Deus alter opem*; *If one God charges us too hard, another relieves us.*

I am illuminated, *ſaid I*; yet ſtill there ſticks one thing in my ſtomach. When a man hath conſulted one of your Doctours, and received from him an opinion ſomewhat too large, he will be meerly trapanned, if he meet a Confeſſor who, not being of the ſame, will deny him abſolution if he alter not his judgment. Have you made no proviſion in that caſe? Do you queſtion it? *replied he.* All Confeſſors are obliged to abſolve their penitents holding probable opinions, under pain of mortal ſin, the more to mind them of their duty: this is clear out of our Fathers, and, among others, Father *Bauny*. *When the penitent,* ſays he, *follows a probable opinion, the Confeſſor is bound to abſolve him, though his judgment be contrary to that of the penitent.* But he does not affirm it a mortal ſin, not to abſolve him. How ready you are to catch? *ſays he*, take what follows; he categorically concludes, *That to deny abſolution to a penitent who walks according to a probable opinion, is a ſin in its own nature mortal.* And to confirm this opinion, he cites three of our moſt eminent Fathers, * *Suarez*, b *Vaſquez*, and c *Sanchez*.

De Pœnit. tr. 4. *Q.* 13. *p.* 93.

* *To.* 4. *d.* 32. *Sect.* 5.

b *Diſp.* 62. *c.* 7.

c *Num.* 29.

O Father, *ſaid I*, with what prudence do you order all things! We need not fear any thing now, the Confeſſor muſt do his duty. I knew not before that you had the power to ordain any thing under pain of *Damnation*. I thought your Commiſſion reach'd no farther then to take away ſins, and never imagined you could *introduce* any. But, for ought I ſee, you are omnipotent.

potent. You do not ſpeak properly, *ſaid he*; we do not *introduce* ſins, we onely *take notice* of them. I have already obſerved twice or thrice that you are no good Schoolman. However it be, Father, *ſaid I*, I am ſatiſfied as to that doubt, but I have another to propoſe to you; which is, that I know not what ſhift to make when the ancient *Fathers* are contrary to the opinions of any of your *Caſuiſts*.

You are extreamly to ſeek in the buſineſs, *ſaid he*. The *Fathers* were good for the *Morality* of their times; but they are far ſhort of that of ours. It is not therefore to be regulated by them, but by the new *Caſuiſts*. Hear our Father *Cellot*, who, as to this point, ſeconds our famous Father *Reginaldus*; *In Queſtions of Morality the modern* Caſuiſts *are to be preferred before the ancient* Fathers, *though they were nearer the times of the Apoſtles*. And it is according to this tenent, that *Diana* ſpeaks after this manner: *Are beneficed perſons obliged to make reſtitution of their revenue, when they miſ-imploy it? The Ancients affirmed they were, but the Modern hold they are not; let us not therefore quit this opinion, which acquits a man from the obligation of making reſtitution.*

De Hier. l. 8. c. 16. p. 714.

P. 5. tr. 8. R. 31.

Theſe are excellent good words, *ſaid I*, and furniſhed with conſolations for the goods of this world. For the Fathers, *ſaid he*, we deliver them up to thoſe that handle *poſitive Divinity*; but for us, who govern mens *conſciences*, we ſeldom reade them, and in our writings quote onely the Modern *Caſuiſts*. What a voluminous writer is our *Diana!* There is before his books a liſt of all the Authours he cites. There you will find two hundred ninety and ſix, whereof the moſt ancient is within eighty years. This then is an humour come into the world ſince your Society, *ſaid I*. Thereabouts, replied he. My meaning, Father, is, that, at your appearance, Saint *Auguſtine*, Saint *Chryſoſtome*, Saint *Ambroſe*, Saint *Hierom*, and the reſt, vaniſhed out of ſight as to matter of *Morality*.

But I would fain know the names of thoſe that have ſucceeded them; who are thoſe modern Authours? They are very excellent men, and very famous, ſaid he; They

They are, *Villalobos, Conink, Llamas, Achokier, Dealkezer, Dellacruz, Vera Cruz, Ugolin, Tambourin, Fernandez, Martinez, Suarez, Henriquez, Vaſquez, Lopez, Gomez, Sanchez, De Vecchis, De Graſſis, De Graſſalis, De Pitigianis, De Graphatis, Squilanti, Bizozeri, Barcola, De Bobadilla, Simancha, Perez, De Lara, Aldretta, Lorca, De Scarcia, Quaranta, Scophra, Jedrezza, Cabrezza, Bisbe, Dias, De Clavaſio, Villagut, Adam à Manden, Iribarn, Binsfeld, Volfangi à Vorberg, Voſtbery, Streueſdorf.*

O Father, *ſaid I a little frightned,* were all theſe *Chriſtians?* How, *Chriſtians? replied he.* Did I not tell you that theſe are the men by whom we govern Chriſtendome at this day? This ſomewhat troubled me, but not diſcovering any thing of diſturbance, I onely asked him whether all thoſe Authours were *Jeſuits.* No, *ſaid he,* but it matters not, they have left excellent things behind them. Not but that the greateſt part of them have either derived from, or imitated our Fathers; but we ſtand not upon terms of honour: Beſides, they cite our Fathers ever and anon, and that very honourably. Thus *Diana,* who is not of our Society, ſpeaking of *Vaſquez,* calls him *the Phœnix of wits*; and ſometimes he ſays, that *Vaſquez alone amounts to as much with him as all mankind beſides, inſtar omnium.* In like manner, our Fathers often quote this gallant *Diana*; for if you well underſtand our doctrine of *probability,* you will find this will breed no controverſy. On the contrary, we heartily wiſh others, beſides the *Jeſuits,* were able to render their opinions probable, that all ſuch might not be imputed to us. And when any Authour whatſoever hath advanced any one, we have a right to take it, by the doctrine of *probable opinions*; yet ſo that we are not accountable for it, when the Authour is not of our body. All this I underſtand very well, *ſaid I,* and ſee that any thing will find entertainment among you, but the *ancient Fathers,* and that you, being Maſters of the field, need no more then drive all before you.

But I foreſee three or four great inconveniences, and ſtrong turnpikes, which will check your purſuit. What, I pray? *ſays the Father amazed. Scripture, ſaid I,*

Popes

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Popes and *Councils*, whom you cannot give the lie to, and who are all in the onely way of the *Gospel*. And is that all? *said he*; you have put me into a cold sweat. Do you imagine that a thing so visible hath not been foreseen, and that we have not made provision for it accordingly? I cannot but wonder you should think that *we* are opposite to the *Scripture*, *Popes*, and *Councils*. I must convince you of the contrary. It would trouble me you should think we are forgetfull of the duty we owe them. Certainly you have this imagination from some opinions of our Fathers, which seem to offer some violence to their *Decisions*, when indeed there's no such thing. But to understand the *Harmony* there is between them, requires more leisure. I wish you would not entertain any sinister thoughts of us. If we meet to morrow, I shall clear up the business to you.

Here the conference ended, and so shall this discourse, 'tis pretty fair for a Letter. With a confidence you will content your self with this, till you have what is behind,

I rest, &c.

Paris, *March* 20.
1656.

To the ſame.

LETTER VI.

ARGUMENT.

How the Contradictions *that are between* Caſuiſts *and* Popes, Councils, *and* Scripture, *are reconciled. The benefit of the interpretation of* Terms: *of* favourable circumſtances; *and the* croſs-probability *of opinions. What an* Aſſaſin *or murtherer is*; Superfluity *what. In what caſes a Religious man, quitting his habit, is not excommunicable. An excellent expedient to avoid* Simony. *Maximes for all perſons. A Prieſt may receive money from ſeveral perſons for the ſame Maſſe. A religious man, following a* probable opinion, *may diſobey his Superiour. What* ſervants *may do rather then loſe their ſervices*; *what, if not content with their wages. The pleaſant ſtory of* John d' Alba: *who is guilty, and not guilty, of* Felony *at the ſame time. The danger of* probable opinions *in regard of the civil* Magiſtrate.

SIR,

IN the concluſion of my laſt Letter I told you, that the good Father, the Jeſuit, promiſed to acquaint me

me, how the *Caſuiſts* reconcile the *contrarieties* which happen between their opinions and the Deciſions of the *Popes*, *Councils*, and the *Scripture*. And indeed he hath given me good ſatisfaction as to that point in my ſecond viſit, of which you have this preſent account; wherein you will find me more exact then in the other. For having brought a table-book with me, I ſet down the citations, which I had not done when I was with him before. But if you doubt of any, let me but know it, and I ſhall ſoon give you ſatisfaction.

The good Father's diſcourſe was to this effect. One of the ways whereby we reconcile theſe apparent contradictions is, by *the interpretation of ſome term.* For inſtance: Pope *Gregory* XIV. hath declared that *Aſſaſſins* are unworthy the benefit of taking ſanctuary in Churches, and that they are to be forced from thence; whereas our 24 Ancients, *pag.* 660. affirm, *That thoſe who kill any one treacherouſly ought not to incur the penalty of that Bull.* This, to you, ſeems contradictory, but it is reconciled by interpreting the word *Aſſaſin*, as is done by theſe words: *Are Aſſaſins unworthy to enjoy the priviledge of taking ſanctuary in Churches? According to the Bull of* Gregory XIV. *they are. But we underſtand by the word* Aſſaſins *thoſe who have received money to kill any one treacherouſly. Whence it comes to paſs, that thoſe who kill without receiving any reward, but do it only to oblige their friends, are not called* Aſſaſins.

Luke 11. 41. *Vulg. Lat.*

In like manner, it is ſaid in the Goſpel, *Give Alms of your ſuperfluities.* And yet divers *Caſuiſts* have found out a way to exempt even the richeſt perſons from this obligation of giving Alms. This you think another contradiction, but the reconciliation is eaſily diſcovered, by interpreting the word *ſuperfluity*, inſomuch that it ſeldome or never happens that any one is troubled with any ſuch thing. And this is done by the learned *Vaſquez* in this manner: *Whatever men lay up out of a deſign to raiſe their own fortunes or thoſe of their relations, is not called ſuperfluous. For which reaſon it will be hard to find any, among thoſe that are worldly-minded, that have ought ſuperfluous; no, not even among Kings.*

Vaſ. de Eleem. c. 4.

With

With him agrees *Diana*, citing these very words of *Vasquez*, for he ordinarily grounds all he says on our Fathers, and so concludes very handsomely; That, *in this question, whether rich men are obliged to give alms out of their superfluity, though the affirmative be true, yet it will seldome or never happen that it is obligatory in point of practice.*

I am satisfied, Father, *said I*, that this must follow out of the doctrine of *Vasquez*. But if it be objected, that (according to *Vasquez*) it would be as sure a way for a man that desires to work out his salvation, to be guilty of ambition enough, that so he may have nothing *superfluous*, as it is according to the Gospel, not to be *ambitious* at all, that so he may give alms out of his *superfluities*, how will you answer it? It may be answered, said he, that both these ways are equally secure according to the Gospel; one according to the Gospel in the more literal and more obvious sense, the other according to the same Gospel interpreted by *Vasquez*. Whence you see the great benefit of these *interpretations*.

But when the terms are so clear as not to admit any explanation, then we *make the best advantage we can of the most favourable circumstances*, as you shall see in this example. The Popes have excommunicated those Religious men that quit their habit, and yet our 24 Ancients stick not to discourse thus: *In what cases may a Religious man quit his habit without running the hazard of Excommunication*? He instances in many, and, among others, this: *If he quit it upon some infamous occasion, as for to go and steal, or to go* incognito *to uncivil places, as the Stews, intending to resume it again as soon as he hath done.* And indeed it is evident the *Bulls* mention not any of these cases. *Page* 704.

This I could hardly believe, and therefore intreated the Father to shew it me in the original, and found, that the Chapter wherein these words are is intituled, *The Practice according to the School of the Society of Jesus, Praxis ex Societatis Jesu schola:* and there I found these words, *si habitum dimittat ut furetur occultè, vel fornicetur.* The same thing he also shewed me out of *Diana*, in these terms, *ut eat incognitus ad Lupanar.*

But how comes it, Father, *ſaid I*, that they acquit them of excommunication in this caſe? Do you not apprehend the reaſon? *ſaid he.* Do you not perceive how ſcandalous it were to ſurpriſe a religious man in that condition with his religious habit on? And have you not heard what anſwer was made to the former Bull *Contra ſolicitantes*? and how our twenty four, in a particular chapter, *Of the Practice of the School of our Society*, explain the *Bull of Pius Quintus Contra Clericos*, &c? I know nothing of all this, *replied I.* Then you are not much verſed in *Eſcobar*, *ſaid he.* I had it not till yeſterday, *ſaid I*; and I had much ado to find one. I know not how it comes to paſs all the world enquires after him. What I was going to tell you, *reply'd the Father*, you may find *pag.* 117. ſee it at your leiſure. You will there find an excellent example of the manner of interpreting *Bulls* favourably. I indeed looked into him that very night, but I dare not give you any account of it, 'tis a thing ſo horrid and abominable.

The good Father proceeded in his diſcourſe. You now underſtand what uſe we make of *favourable circumſtances.* But there are ſometimes ſuch as are ſo preciſe, that they contribute nothing to the reconciliation of the contradictions, inſomuch that in ſuch a caſe you might well think there really were ſome. For example; three Popes have decided, that thoſe of any Religious order who, by a particular vow, are oblig'd to obſerve a quadrageſimal life, are not diſpens'd of that vow, though they ſhould be made Biſhops. And yet *Diana* ſays, *that notwithſtanding their deciſion they are diſpens'd of it.* How, I pray, does he ſalve it? *ſaid I.* By the moſt ſubtile of all the *new methods*, reply'd the Father, and the moſt refin'd part of *Probability*. I'll explain it to you: It is, as you obſerv'd the other day, that both the affirmative and negative of moſt opinions have a certain probability, according to the judgement of our Doctours, that is, enough to induce a man to follow them with a ſafe conſcience. Not that the *pro* and *con* are equally true in the ſame ſenſe, that being impoſſible; but only that they are *probable*, and *ſafe* in their conſequences.

According

According to this principle it is, that our good Friend *Diana* speaks thus: *As to the decision of these three Popes, since it is contrary to my opinion, I answer, that they have spoken in that manner out of their inclination to the* affirmative, *which indeed is* probable *even in my judgement; but it does not follow thence but that the* negative *may also have its* probability. And in the same Treatise, upon another occasion, wherein, as before, he is of an opinion contrary to that of a Pope, he speaks thus; *That the Pope hath said it as head of the Church, I acknowledge; but what he hath done, is, as to his judgement, within the sphere of probability.* Part. 5. tr. 13. R. 39. R. 65.

You see then that this derogates nothing from the judgements of *Popes*, for if it did, it would not be suffered at *Rome*, where *Diana* is in so great reputation. For he does not affirm that what the Popes have decided is not probable; but comprehending their opinion within the sphere of probability, he sticks not to hold the contrary to be also probable. This speaks abundance of respect in him, *said I.* Nay, it is more subtile, *reply'd he*, then the answer which Father *Bauny* made when they had censur'd his books at *Rome*. For he let fall this word against Monsieur *Hallier*, who persecuted him tooth and nail, *What community is there between the censure of* Rome *and that of* France? Whence you may easily perceive, that, either by the interpretation of the terms, or by observation of the favourable circumstances, or lastly by the cross-probability of the *pro* and *con*, we reconcile all these imaginary contradictions which you were startled at before, without doing any violence to the decisions of the Scripture, Councils, and Popes, as you plainly see.

Well, reverend Father, *said I*, the *Church* is infinitely happy that you are her defenders. How advantageous are these probabilities? I knew not upon what ground you had taken so much pains to establish, that one only Doctour, *if grave*, may render an opinion probable, but that the contrary might be so too; and then a man may chuse either *pro* or *con* as he thinks best, although he do not believe it to be

true: and all with ſo much ſafety of conſcience, that a *Confeſſor*, who ſhould deny abſolution upon the credit of theſe *Caſuiſts*, were in the ſtate of damnation. Whence I apprehend that one particular *Caſuiſt* may, at his pleaſure, make new rules in Morality, and diſpoſe, according to his humour, whatever relates to the conduct of the Church. You muſt, ſaid the Father, admit ſome moderation in what you ſay. Obſerve well what I am going to tell you; it is our *method*, wherein you will ſee the progreſs of an opinion from its firſt beginnings to its maturity.

In the firſt place, the *grave* Doctour who hath found it out expoſes it to the world, and caſts it abroad as a ſeed to take root. While it is in this condition, it is *weak*, but time muſt *ripen* it by degrees. Upon which account, *Diana*, who hath introduc'd a many, ſays in one place, *I advance this opinion, but becauſe it is as yet new, I leave it to be ripen'd by time; relinquo tempori maturandam.* Accordingly, in a few years, it inſenſibly gathers ſtrength, and after a conſiderable time it is authorized by the ſilent approbation of the Church, according to that excellent maxime of Father *Bauny*, *That an opinion being advanc'd by ſome Caſuiſts, if the Church oppoſe it not, it is an evident argument that ſhe approves it.* And indeed by this principle doth he confirm an opinion of his, in his ſixth Treatiſe, *pag.* 312. How, *ſaid I*, Father? by this account, the Church would be thought to approve all thoſe abuſes which ſhe ſuffers, and all thoſe erroneous opinions in books which ſhe cenſures not. Diſpute it, *ſaid he*, with Father *Bauny*; I onely give you a relation, and you would debate the buſineſs with me. You muſt never diſpute matter of fact. I was telling you, that when time hath thus brought an opinion to maturity, then is it abſolutely *probable* and *ſafe*. And thence it comes, that the learned *Caramuel*, in the Letter wherein he directs his *fundamentall Theology* to *Diana*, ſays, that that great *Diana had rendred divers opinions probable which were not ſuch before, quæ antea non erant; and conſequently that a man ſins no longer in following them, whereas before he did ſin, jam non peccant, licèt antè peccaverint.*

Truly, Father, *ſaid I*, there is much edification to be got

got by your Doctours. Of two perſons that do the ſame things, he who knows not their doctrine, ſins; he who does, ſins not. It is therefore at the ſame time both inſtructive and juſtificative. The Law of God *made men ſinners*, according to Saint *Paul*; but this makes almoſt all innocent. I beſeech you, Father, inſtruct me fully as to this point: I will not leave you till you have acquainted me with the principal maximes which your Caſuiſts have eſtabliſhed.

Alas! *ſaid the Father to me*, it ſhould have been our principal end, not to eſtabliſh any other maximes then thoſe of the Goſpel in all their ſeverity. Nor is it leſs evident, from the regulation of our Manners, that if we ſuffer any freedome in others, it is rather out of *compliance* then *deſign*; we are indeed forc'd to it. Men are now arriv'd to ſuch a height of corruption, that we, not able to prevail with them to come to us, are oblig'd to go over to them. Otherwiſe they would forſake us, they would do worſe, they would be abſolutely caſt away. It is therefore to reſtrain them, that our *Caſuiſts* have conſidered the vices whereto men, in their ſeveral conditions, are moſt inclin'd; that they might eſtabliſh maximes ſo gentle, (without injury to truth) as if they ſhould not be ſatisfied with, they muſt needs be very hard to pleaſe. For the main drift of our Society (which they think contributes much to the advantage of Religion) is, not to turn away any whatſoever, ſo to keep the world as much as may be from deſpair.

We have therefore Maximes ſuitable to all ſorts of perſons, to ſuch as deal in *Benefices*, to *Prieſts*, to *Religious* men, to *Gentlemen*, to menial *Servants*, to the *Rich*, to *Merchants*, to thoſe who are in *troubles*, to thoſe who are in *neceſſity*, to devout *women*, to ſuch of that Sex as are not ſo, to *married* people, to ſuch as are *diſordered*. In a word, they have made proviſion for all things. That is, *ſaid I*, you are furniſh'd for the *Clergy*, the *Nobility*, and the *Commons*. I am extremely deſirous to know them.

Let us begin, ſays the Father, with the firſt. You know what trading there is at this day about *Benefices*:

and if we ſhould meaſure things by the writings of Saint *Thomas* and the *Ancients*, the Church would be found well ſtor'd with *Simoniſts*. Which conſidered, it is neceſſary our Fathers ſhould by their prudence moderate things, as theſe words of *Valentia*, one of *Eſcobar*'s four living creatures, will ſhew you. It is the concluſion of a long Diſcourſe, where he gives many expedients, among which the beſt in my judgment is this; *If a man give a temporal good for a ſpiritual*, (that is to ſay, money for a Benefice) *and that a man give money as the price of the Benefice, it is apparent* Simony. *But if he gives it as the motive inclining the will of the Incumbent to reſign his intereſt*, non tanquam pretium beneficii, ſed tanquam motivum ad reſignandum, *it is not* Simony, *although he that ſo reſigns do conſider and look on the money as his principall end.*

Tom. 3. *p.* 2039.

Tannerus, who is alſo of our Society, affirms the ſame thing, confeſſing withall, *That Saint* Thomas *is of a contrary opinion, in that he abſolutely maintains, that it is undeniable Simony to give a ſpiritual good for a temporal, if the temporal be the end thereof.* By this means we do ſalve abundance of Simonies. For who would be ſo wicked, as, when he gives money for a benefice, not to *direct* his *intention* ſo, as to give it as a *motive* inclining the Patron or Incumbent to reſign, in ſtead of giving it as the price of the benefice? No man is ſo far forſaken of God. I agree with you, *ſaid I*, that all the world have *graces ſufficient* to make ſuch a bargain. It is very certain, *repli'd the Father.*

Tom. 3. *p.* 1519.

You ſee then how we have mitigated things in regard of perſons that take or diſpoſe of benefices. As for the *Prieſts*, we have divers Maximes that are no leſs favourable to them. For inſtance, take this of our twenty four, *pag.* 143. *A Prieſt that hath once receiv'd money to ſay Maſs, may he take other money upon the account of the ſame Maſs? Filiutius* affirms he may, *by applying that part of the ſacrifice which belongs to himſelf as Prieſt, to him who pays him laſt; provided he receive not as much as a whole Maſs amounts to, but onely for one part, as haply for a third of the Maſs.*

This,

This, Father, is certainly one of thoſe caſes where in the *pro* and *con* are very probable. For what you affirm muſt needs be ſo, after the authority of *Filiutius* and *Eſcobar*. But leaving it in the *ſphere of probability*, the contrary, methinks, might very well be maintain'd, and made good by theſe reaſons. When the Church allows Prieſts that are poor to receive money for their Maſſes, (it being juſt that thoſe who ſerve the Altar ſhould live of the Altar,) her meaning is, not that they ſhould make an exchange of the ſacrifice for money, much leſs that they ſhould be depriv'd of all thoſe graces which they ſhould firſt derive thence themſelves. Nay, I might farther urge, *that the Prieſts*, according to Saint *Paul*, *are obliged to offer ſacrifice firſt for themſelves, and then for the people*; that is, it is lawfull for them to communicate to others the fruit of the ſacrifice, but not voluntarily to exempt themſelves of all advantage thereof, to beſtow it on another for the third part of the Maſs, that is, four of five pence. Truly, Father, as little gravity as I pretend to, I could render this opinion probable.

It would coſt you no great pains, *ſaid he*: that is apparently ſuch already. All the difficulty were to find out probability in the contrary. And that's the work of the moſt eminent, among whom Father *Bauny* is highly conſiderable. 'Tis infinitely pleaſant to ſee this able Caſuiſt diving into the *pro* and *con* of the ſame Queſtion, wherein the Prieſts are ſtill concern'd, and faſtening on reaſon every way, he is ſo ſubtile and ingenious. He ſays, *Tr.* 10. *p.* 474. *There cannot any ſuch Law be made as ſhall oblige a benefic'd Prieſt to ſay Maſs every day, becauſe ſuch a law would infallibly*, haud dubiè, *expoſe them to the danger of ſaying it ſometimes in mortal ſin.* And yet in the ſame Treatiſe he ſays, *That the Prieſts who have receiv'd money to ſay Maſs every day, ought to ſay it every day, and that they cannot be diſpens'd with, upon pretence that they are not always ſufficiently well prepared for to ſay it; becauſe it is in their power at any time, to make an act of contrition, which if* *Pag.* 441.

they neglect to do, it is their own fault, and not his upon whose account they are to say Mass. And to take away the greatest difficulties which might divert them from doing it, he thus resolves the question in the same Treatise: *May a Priest say Mass the same day wherein he hath committed a mortal sin, haply one of the most enormous, he making his confession beforehand?* Villalobos *says, not, because of his uncleanness.* *But* Sanchez *affirms he may, and that without sin; and I think his opinion safe, and that it ought to be followed in practice, & tuta & sequenda in praxi.*

Qu. 32. p. 457.

How, Father? *said I*, may this opinion be put into practice? May a Priest guilty of such a villany presume the same day to approach the Altar upon Father *Bauny*'s word? Or should he not rather submit to the ancient laws of the *Church*, (which absolutely excluded from the sacrifice those Priests who had committed sins of that nature) then the new opinions of *Casuists*, who re-admit them thereto on the very day that they are so fallen? You have a very treacherous memory, says the Father; have I not sometime told you, *That, in matters of Morality, we are not to be guided by the ancient Fathers, but the modern Casuists?* as our Fathers *Cellot* and *Reginaldus* affirm.

I remember it very well, *answered I*, but this is a business of greater consequence, for the Laws of the Church are therein concern'd. You speak reason, *said he*, but, it seems, you are not yet acquainted with this excellent maxime of our Fathers, *That the Laws of the Church are of no force when they are no longer observed, cùm jam desuetudine abierunt*, as *Filiutius* affirms. We see better then the Ancients the present exigences of the Church. If there were so much rigour observ'd in excluding Priests from the Altar, you easily apprehend the consequence, that there would not be so great a number of Masses. Now the abundance of Masses brings so much glory to God, and so much profit to souls, that I dare affirm, with our Father *Cellot*, in his book of the *Hierarchy*, *pag.* 611. of the *Rouen* impression, that there could not be too many

To. 2. tr. 25. n. 33.

many Priests, *though not onely all men and women, were it possible, but even all inanimate bodies, and brute beasts*, bruta animalia, *were turn'd Priests to celebrate the Mass.* I was so surpriz'd at that fantastick imagination, that I could not say any thing, so that he kept on his discourse.

But there's enough as to the *Priests*; I should be too tedious else: we come now to those of *Religious* orders. The greatest difficulties they meet with consist in the obedience they owe their superiours; see what gentle pills our Fathers prescribe them. *Castrus Palaus*, of our Society, *Op. mor. p. 1.* says, *It is out of all controversy*, (non est *disp. 2. p. 6.* controversia) *that the religious man, who of his side hath a probable opinion, is not bound to obey his Superiour, though the Superiour's opinion be the more probable. For in such a case, it is lawfull for the religious man to embrace that which is most acceptable to him*, quæ sibi gratior fuerit, *as* Sanchez *affirms. Nay, though the commandment of the Superiour be just, you are not thereby engag'd to obey him, for it is not just as to all points, and in all circumstances*; non undequaque juste præcipit, *but onely probably; and so you are probably engag'd to obey him, and you are probably disengag'd from obeying him*, probabiliter obligatus, & probabiliter deobligatus. In troth, Father, *said I*, a man cannot too highly value these great advantages of the *double probability*. 'Tis of extraordinary use, *said he*; but to proceed. I shall trouble you but with this one passage of our famous *Molina*, in favour of those religious men who for their disorders are turn'd out of their Convents. Our Father *Escobar* quotes him in these terms, *Pag. 705.* Molina *affirms, that a religious man turn'd out of his Monastery is not oblig'd to any reformation in order to his return into it again, and that he is not any longer tied by his vow of Obedience.*

Well, Father, *said I*, the *Ecclesiasticks* are well provided for; your *Casuists*, I see have dealt very favourably with them, nay, as well as they would have done for themselves. I fear me they have not been so tender of people of other conditions. 'Tis but just a man should do well for himself. Nay, even those others could not have done better for themselves, *repli'd the Father*;

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Father; all have been treated with equal charity, from the greateſt even to the leaſt. To make good which aſſertion, you engage me to acquaint you with our Maximes concerning *Servants*.

We have conſidered, as to their particular, the trouble they are in, when, being conſciencious people, they ſerve diſordered Maſters: for if they do not all the meſſages they imploy them in, they loſe their ſervices and fortunes; and if they obey them, they are troubled in conſcience. To comfort them in this condition, our twenty four *Fathers* have exemplified the ſervices which they may perform with ſafety of Conſcience; whereof theſe are ſome. *To deliver Letters and Preſents, to open doors and windows, to help their Maſter to get in at a window, to hold the ladder while he gets up; all this is allowable and indifferent. But indeed, before they hold the ladder, it is requiſite they be threatned more then ordinary, in caſe they do not. For it is an injury to the Maſter of the houſe, for any man to come into it through the window.*

Eſcob. p. 770.

Do you obſerve how judiciouſly this proviſion is made? I expected no leſs, *ſaid I*, from a book extracted out of the works of twenty four *Jeſuits*. But our Father *Bauny* (added the Father) hath farther taught Servants to do their Maſters all theſe ſervices innocently, by obliging them to *direct* their *intention*, not to the ſins whereof they are employed in the agency and ſolicitation, but onely to their own profit thereby. This he hath handſomely expreſſed in his *Summary of ſins, pag.* 710. of the *firſt* edition. *Let the Confeſſors*, ſaith he, *take good notice, that they may not abſolve ſervants who do diſhoneſt Meſſages, if they conſent to the ſins of their Maſters; but we muſt ſay the contrary, if they do them for their own temporal advantages.* And this is eaſy for them to do: for why ſhould they be ſo ready to give their conſent to ſins, which onely put them to a great deal of trouble both of body and conſcience?

Beſides, the ſame Father *Bauny* hath eſtabliſh'd this great Maxime, to oblige thoſe that are not content with their wages. 'Tis in his *Summary, pag.* 213. and 214. of the *ſixth* Edition. *May Servants, who are not content*

content with their wages, advance them of themſelves, by filching and purloyning as much from their Maſters as they imagine neceſſary to make their wages proportionable to their ſervices? In ſome occaſions they may, as when they are ſo poor when they come into ſervice, that they are oblig'd to accept any profer that is made to them, and that other Servants of their quality get more elſewhere.

This, Father, *ſaid I*, is juſt the caſe of *John d' Alba*. What *John d' Alba*? ſays the Father, what do you mean? How, Father, have you forgot what happened in the year 1647? where were you then? I read, ſays he, Caſes of Conſcience at a Colledge of ours far from *Paris*. Then, Father, ſaid I, I perceive you know not this ſtory, and therefore I muſt needs tell it you. I heard it in a place where I was the other day, from a perſon of good quality. He told us that this *John d' Alba*, being a ſervant to your Fathers of the Colledge of *Clermont* in Saint *James-ſtreet*, and thinking his wages too low, ſtole ſomething from them to make it up. That upon this, your Fathers put him in priſon, charging him with felony; and that he came to be tried at the *Chaſtelet*, (if my memory fail me not,) the ſixth of *April*, 1647. For the Gentleman gave all theſe particulars, without which we ſhould hardly have believ'd him.

This poor rogue, being examin'd, confeſs'd, that he had taken away certain Pewter-plates from the Fathers; but pleaded that he was not guilty of any felony for ſo doing, alledging, for his juſtification, this doctrine of Father *Bauny*; which he preſented to the Judges, with an atteſtation from one of your Fathers, under whom he had ſtudied the Caſes of Conſcience, and who had taught him the ſame thing. Whereupon Monſieur *De Montrouge*, one of the ſageſt of the Judges of that Court, gave his judgment thus; *That he was not of opinion, that, upon the writing of thoſe Fathers, (containing a doctrine ſo unlawfull, pernicious, and contrary to all Laws, natural, divine and humane, ſuch as is able to confound all Families, and to authorize all domeſtick frauds and infidelities,) the priſoner ſhould be acquitted. But his judgement was, that that over-faithfull diſciple ſhould be whipp'd before the Colledge-gate of* Clermont *by the common Executioner, who at the*

the ſame time ſhould burn all the writings of thoſe Fathers treating of theft; *and that they ſhould be prohibited to teach any ſuch doctrine again, upon pain of death.*

Men expected the effect of this generally approv'd judgment, when there happens an accident which ſtopp'd the execution of it, while in the mean time the priſoner vaniſhes, (none knows how) and with him all diſcourſe of the buſineſs, ſo that *John d'Alba* got out, and made no reſtitution of the plates. This was his relation, to which he added that this judgment of Monſieur *De Montrouge* is upon record in the *Chaſtelet*, where any one may ſee it. The ſtory we thought very pleaſant.

What do you take all this pains for? *ſays the Father*, what does all this ſignify? I entertain you with the maximes of our *Caſuiſts*, and was juſt falling upon thoſe that regard *Gentlemen*, and you interrupt me with impertinent ſtories. I onely told it you by the way, *ſaid I*, beſide that you may thence take notice of a thing of great importance as to what we diſcourſe of, which I perceive you had forgotten, when you eſtabliſh'd your doctrine of *Probability*. And what, I pray, *ſays the Father*, can there be wanting, when the buſineſs hath paſs'd through the hands of ſo many excellent men? This, *replied I*, that you have ſecur'd all thoſe who follow your opinions in reſpect of *God* and their own *Conſciences*; for, as you affirm, a man is ſafe enough ſo far, by adhering to one grave Doctour. You have alſo given them good ſecurity as to what concerns their *Confeſſors*; for you have oblig'd the Prieſts to abſolve them, following a *probable opinion*, upon pain of *mortal ſin*. But you have not put them into a ſafe poſture in relation to the *Judges*; inſomuch that, while they follow your *probabilities*, they are expos'd to the *whip* and the *halter*. This was an extraordinpry overſight. You are in the right, *ſays the Father*; you oblige me very much. But the reaſon of it is, that we have not ſo much power over the *Magiſtrates* as over the *Confeſſors*, who are oblig'd to ſubmit to us in all caſes of *Conſcience*; for we are the ſovereign *Judges* there. That I underſtand very well, *ſaid I*; but if, on the one ſide,

ſide, you are *Judges* of the *Confeſſors*, are you not, on the other, *Confeſſors* to the *Judges*? Your power is of a large extent; oblige them to acquit *Criminals* who go upon a *probable opinion*, upon pain of excluſion from the Sacraments; leſt it happen, to the great contempt and ſcandal of *probability*, that thoſe whom you make innocent in the *theory*, be *whipt* and *hang'd* in the *practick*. If you do not this, how can you expect Diſciples? Some courſe muſt be taken, *ſaid he*, it is no ſlight matter. I will propoſe it to our Father *Provincial*. But you may keep this advice till another time, and not interrupt what I have to ſay to you of the maximes we have eſtabliſh'd to oblige *Gentlemen*; which therefore I ſhall not acquaint you with, but upon condition that you tell me no more ſtories.

This is all you are like to have for the preſent, for it requires more then one Letter to give you a full account of one Conference.

In the mean, I am, &c.

Paris, *Apr.* 10.
1656.

To

To the same.

LETTER VII.

ARGUMENT.

Maximes for Gentlemen. *An excellent piece of Jesuitical Legerdemain, called,* The RIGHT DIRECTION OF THE INTENTION. *It is lawfull to kill for a* Box o'th' ear, *either given or offer'd. How a man may wish his* Father's *death. 'Tis allowable, to give or accept a Challenge. A man may conscienciously kill an* Informer, *as also* Witness *and* Judge, *if he suspect them to be false or corrupt. A man may be kill'd for the Lie, for opprobrious speeches,* affrontive signs *and* gestures, *for* 6 *or* 7 Ducats, *for a* Crown, *or less. A Priest or Religious man may kill any one who either hath, or, he fears, may calumniate him or his Community.* WHETHER THE JESUITS MAY KILL THE JANSENISTS?

SIR,

I Had no sooner appeased the good Father, whose discourse I had a little disordered by the story of *John d'Alba*, but he resumed it upon my promise to him, not to start any such again, and so entertained me with the *Maximes* of his *Casuists* concerning *Gentlemen*, much to this effect. You

You know, *ſaid he*, that the paſſion which is moſt predominant in perſons of this rank is that punctilio of *Honour*, which ever and anon engages them to do thoſe violences that ſeem to be contrary to Chriſtian piety, which indeed are ſuch, that there were no way but to exclude them from *Confeſſion*, if our Fathers had not remitted ſomewhat of the ſeverity of Religion, the better to comply with humane frailty. But, their duty towards God obliging them to a ſubmiſſion to the Goſpel, and their charity towards their neighbour to an indulgence to worldly men, they had need of all their abilities to find out expedients, ſuch as ſhould moderate things with ſo much equality, that men might maintain and repair their honour by the ways ordinarily uſed in the world, yet without burthening the Conſcience: ſo to make a certain proviſion for theſe two things, (which ſeem to be ſo much oppoſite) *piety* and *honour*.

But if the deſign be advantageous, the execution of it is proportionably laborious; nor do I doubt but you are ſenſible of the greatneſs and difficulty of the enterpriſe. It ſtartles me, *ſaid I*. It ſtartles you? *replied he*: I believe it. It would ſtartle people of greater abilities then you are. Do you not know, that on the one ſide it is provided by the Evangelical Law, *not to return evil for evil, but to leave vengeance to God*; and on the other, the Laws of the world forbid a man to ſuffer injuries, but admit him to endeavour his own ſatisfaction, and that many times by the death of his enemies? Have you ever ſeen any thing that ſeems to be more contrary? And yet when I tell you that our Fathers have reconciled theſe things, you can make no other anſwer, then that it ſtartles you. My expreſſion, *ſaid I*, was a little too ſcanty; for indeed I ſhould think it abſolutely impoſſible, if (having ſeen ſo much of your Fathers as I have) I were not ſatisfied they could eaſily do what is impoſſible to other men. Upon this ground it is that I conceive they may haply have found out ſome expedient, which I admire before I know it, and which I would intreat you to diſcover to me.

If

If that be your meaning, *ſaid he*, I am ready to ſerve you. Know then that this miraculous principle is nothing elſe but our grand method of *directing the intention*; a thing of ſo great conſequence in our *Morality*, that I durſt almoſt compare it with the Doctrine of *Probability*. You have ſeen ſeveral ſlight touches of it in thoſe *Maximes* I have already entertained you with. For (when I explicated to you the manner how ſervants may *conſcienciouſly* do certain unhandſome meſſages,) did you not obſerve that all the difficulty was, in the *diverſion of the intention* from the evil, (whereof they are the managers) to direct it to the adavantage accruing to themſelves thereby? This is the meaning of *directing the intention*. And you have, in like manner, ſeen that thoſe who give money for *Benefices* were inexcuſable *Simoniſts*, were it not for a like *diverſion*.

But now I will diſplay this grand method in its full luſtre upon the ſubject of *Murther*, which it juſtifies upon a thouſand occaſions, that by ſuch an effect you may judge what it is able to produce. I already perceive, *ſaid I*, a general permiſſion to do any thing; nothing ſhall eſcape it. You always jump out of one extremity into another, *reply'd the Father*, amend that fault. For, to ſatisfie you, that we do not permit all things, know, for inſtance, that we never ſuffer a man ſhould have no other deſign in ſinning, then a *formal* intention to ſin; and that, if any one be ſo obdurate, as in an evil action to limit his deſire by the evil it ſelf, we have no more to do with him. This is diabolical, and admits not any exception of age, ſex, or quality. But if a man be not ſunk into that wretched condition, we endeavour to put in practice our method of *directing the intention*, which conſiſts in a man's propoſing to himſelf, as the end of his actions, an allowable object. Not but that we, as far as lies in our power, divert men from doing things forbidden; but when we cannot hinder the *action*, we at leaſt purifie the *intention*, and ſo correct the vicioufneſs of the *means*, by the purity of the *end*.

Thus,

Thus, you see, have our Fathers found out a means to permit the violences men ordinarily commit in maintaining their honour. For there's no more to be done, then to divert the intention from the desire of *revenge*, which is *sinful*; to incline it to a desire of maintaining one's *honour*, which, according to our Fathers, is *allowable*. And thus they acquit themselves of all obligations both towards God and towards men. For they satisfie the world by *permitting* the actions, and satisfie the Gospel by *purifying* the intentions. This is a thing the Ancients never knew; the world is engaged for it only to our Fathers. Do you now understand the business? Very well, *said I*. You allow men the gross substance of things, and give God that spiritual motion of the intention, and, by this equal division, make an alliance between divine and humane Laws. But, Father, to deal freely with you, I am a little distrustful of your promises, and question whether your Authours affirm as much as you do. You do me wrong, *said the Father*. I advance nothing but what I prove; and that by so many passages, that their number, their authority and their reasons will fill you with admiration.

For, to let you see the harmony our Fathers have made between the maximes of the Gospel and those of the *world*, by the means of this *direction of the intention*; hear what our Father *Reginaldus* saith:

It is forbidden, that private men should revenge themselves. For Saint Paul *saith* Rom. 12. *Render not unto any man evil for evil. And Eccles.* 28. *He who will revenge himself, will bring upon himself the vengeance of God; and his sin shall not be forgotten. Besides what is said in the Gospel concerning the forgiving of offences; as in the* 6. *and* 18. *Chapters of Saint* Matthew. *In praxi, l.* 21. *num.*62. *p.*260.

Certainly, Father, *said I*, if, this premised, he say any thing but what is in the Scripture, it cannot be for want of knowing it. What's his conclusion, I pray? This, said he; *From all these things it is evident, that a souldier may immediately pursue another that hath hurt him; not indeed out of any intention to render evil for evil, but out of that of preserving his honour*: Non ut malum pro malo reddat, sed ut conservet honorem.

See you then how carefull they are to forbid a man to have an *intention* to render evil for evil, because the Scripture condemns it. No, they never permit that. See *Lessius*: *He who hath had a box on the ear given him, may not have the intention to* revenge *himself; but he may be permitted that of avoiding* infamy; *and to that end, may immediately put back the injury, and that with his sword,* etiam cum gladio. We are so far from admitting that men should entertain any design to be revenged of their enemies, that our Fathers will not so much as allow them to wish their death, out of any motive of *hatred.* See our Father *Escobar*: *If your enemy have some intention to do you a mischief, you ought not to wish his death out of any intention of hatred; but you may justly do it to avoid your own harm.* For that is so far lawful, with this intention, that our great *Hurtado de Mendoza* saith, *That a man may pray unto God to send sudden destruction on those who endeavour to persecute us, if he cannot avoid it otherwise.*

De Just. l. 2. c. 9. d. 12. num. 79.

Tr. 5. Ex. 5. n. 145.

Despe. Vol. 2. di. 15. 3. sect. 4. 55. 48.

Reverend Father, *said I*, the Church hath forgotten to put a prayer to this purpose among those she makes use of. There is not indeed, *said he*, laid down there all that a man may ask of God. Besides that in this case it could not be, for this opinion is later then the *Breviary*: you are no good Chronologer. But to keep to the business in hand, take this other passage of our Father *Gasper Hurtado*. He is one of the twenty four Fathers of *Escobar*. *An incumbent may without any mortal sin wish the death of him that hath a pension out of his living, and a son that of his father, and may rejoyce when it happens; provided it proceed onely from a consideration of the* advantage *accrues to him thereby, and not out of any personal hatred.*

De sub. pecc. diff. 9. cited by Diana, p. 5. tr. 14. R. 99.

O Father, *said I*, what excellent advantages may there be made of the *direction of the intention!* I see it must needs be of a large extent. And yet there are certain cases which were not easily resolved, though such

such as persons of quality are extremely concerned in. Propose them, says the Father, that we may see what may be said thereto. Shew me, said I, with all your *direction of intention*, how a man may be *permitted* to fight a *duel*. Our great Father *Hurtado de Mendoza* will give you satisfaction immediately, says the Father, in the passage cited by *Diana*. *If a Gentleman that is challenged be known not to be much precise, and that it may be judged from the sins he ordinarily commits without any scruple of conscience, that if he accept not the challenge, it is not out of any fear of God, but meerly out of cowardise, and consequently that people would thence take occasion to say of him, that he was a hen-hearted fellow, and no man,* gallina, & non vir; *this man may, for the maintenance of his honour, come to the place appointed, not indeed with an express intention to fight the duell, but onely with that of defending himself, if he by whom he was challenged come thither, unjustly to set upon him. And his action shall be in it self indifferent. For what hurt can there be for a man to go into a field, to walk there in expectation of another, and to defend himself if any one set upon him? So that he commits not any sin at all: for when the* intention *is directed to other circumstances, the challenge is not at all accepted; for the acceptation of a challenge consists in the express intention of fighting, which such a man hath not.* Ibid.

You are not as good as your word, Father, said I, this is not properly to *permit* duells: on the contrary, he, by a *shift*, does not acknowledge it to be any; so to make the thing the more lawful; so far does he think it forbidden. Ho, ho, said the Father, you begin to grow a sophister, I am extreamly glad of it. To answer you, I might affirm that in that he allows all that they desire who fight duells. But since you expect such punctual satisfaction, our Father *Layman* shall give it you for me, who permits duels in express terms; provided that a man direct his intention to accept the challenge for to preserve his honour, or his fortune. *If a Souldier of the Army, or a Courtier, must in likelihood lose his reputation, or his fortune, if he accept not a challenge, I see no reason why he should be condemned, who doth accept it to defend* L. 3. p. 3. c. 3. num. 2. 3.

fend himself. *Petrus Hurtado* affirms the same thing, as he is cited by our famous *Escobar*, where he adds these words of *Hurtado*, *That a man may fight a duell even to defend his estate, if there be no other means to preserve it; because every man hath a right to secure what is his own, and that even by the death of his enemies.*

Tr. 1. *ex.* 7. *n.* 96. & 98.

These passages gave me occasion to admire the difference there is between the piety of the *King* and that of the *Jesuits*; the former using all his power to prohibit and abolish Duelling in his Dominions, the latter employing all their subtilty to make it allowable, and to countenance it in the Church. But the Father was in such an excellent good humour, that it would have been unhandsome to interrupt him, so that he proceeded thus.

In a word, *says he*, *Sanchez* (pray consider what persons I cite) goes farther; for he allows a man not onely to *accept*, but also to *give* a challenge, if so be the *direction of the intention be right.* And our *Escobar* seconds him. Father, *said I*, if it be so, I am convinc'd, but I shall not believe he writ any such thing till I see it. Then reade it your self, *said he*: whereupon I read words to this effect in *Sanchez*. 'It is but rational to af-

Ibid. n. 97.

Theol. Mor. l. 2. *c.* 39. *num.* 7.

'firm, that a man may fight a Duell 'to save his life, his reputation, nay 'his estate, if it be any thing con-'siderable, when it is clear that others endeavour 'to take them away from him unjustly by foul pra-'ctice and vexatious suits at Law, and that there is 'no other way to preserve them. And *Navarrus* says 'very well, that, in such an occasion, it is lawful ei-'ther to accept or give the challenge; *licet accep-'tare & offerre duellum.* Nay farther, that a man may 'dispatch his enemy at unawares: nay yet more, that 'in such occurrences a man need not confine him-'self to the ordinary way of *Duells*; if he can secretly 'murther his adversary, and thereby put an end to the 'business. For by that means he shall not onely avoid 'the hazard he may be in, by exposing his life in figh-

'ting,

'ting, but also not participate of the sin which his ene-
'my would commit by the duel.

This, Father, *said I*, is a pious *Treachery*; but, how pious soever, it is still a Treachery, since a man is permitted to kill his enemy *treacherously*. Did I say, replied the Father, that one man might kill another *treacherously*? God forbid. I told you, he might do it *secretly*, and thence you conclude that it may be done *treacherously*; as if it were but one and the same thing. Learn of *Escobar*, what it is to kill *treacherously*; and then you will say something. *A man is said to kill* treacherously, *when he kills him who hath not the least suspicion that such a thing will happen to him. He therefore that kills his enemy is not said to kill treacherously, though he do it behind his back, or by way of ambush*; licet per insidias, aut à tergo percutiat. And in the same treatise, *n.* 56. *He who kills his enemy with whom he had been reconciled, though under promise never to attempt his life again, is not absolutely said to kill him treacherously, unless there had been a very intimate friendship between them before*; arctior amicitia.

Tr. 6. *Ex.* 4. *n.* 26.

You are now sensible, that you do not so much as understand the terms, and yet will needs speak as confidently as a Doctour. I must indeed confess, *said I*, that this is new to me; and I learn from this definition, that haply there never was any man killed *treacherously*; for a man seldom assassinates any but his enemies. But, however it be, a man, according to *Sanchez*, (I do not say *treacherously*, but behind the back or in an ambush) may confidently kill an *Informer* that prosecutes us in any Court, may he not? No doubt but he may, says the Father, provided there be a right *direction of the intention*: you ever forget what is most considerable. It is also the opinion of

* *Molina.* Nay, according to our learned † *Reginaldus*, *A man may kill the false witnesses which such a prosecutor produceth against him.* In a word, if we credit our eminent and famous Fathers, ‖ *Tannerus* and *Emanuel Sa*, a man may kill both the false witnesses and the Judge too, if there

* *to.* 4. *tr.* 3. *disp.* 12.
† *l.* 21. *c.* 5. *n.* 57.
‖ *tr.* 3. *disp.* 4. *q.* 8. *n.* 83.

be any correſpondence between them. Take his own words. *Sotus*, ſaith he, and *Leſſius* affirm, *That it is not lawfull for a man to kill the falſe witneſſes and the Judge which conſpire the death of an innocent perſon*; *but* Emanuel Sa *and other authours do, with reaſon, impugn that opinion, ſo far at leaſt as it relates to matter of Conſcience.* And he farther maintains, in the ſame place, that a man may kill both witneſſes and Judge.

I am now, Father, *ſaid I*, ſufficiently inſtructed in your principle of the *direction of the intention*; but I would fain underſtand alſo the conſequences of it, and be acquainted with all thoſe caſes wherein this method arms a man with a power to kill. Let us therefore run over thoſe you have put already, for fear of miſtake; for equivocation were here very dangerous. I take it then upon your ſecurity, that there being a right direction of the intention, a man, to preſerve his reputation, or his eſtate, may, according to your Fathers, accept a challenge, ſometimes give one; he may ſecretly kill an unjuſt proſecutour, and with him the witneſſes he ſhould make uſe of, nay, the corrupt Judge that favours them. You have farther told me, that he who hath received a box o'th' ear may, abſtracting all thoughts of *revenge*, right himſelf with his *ſword*. But, Father, you have not aſſigned a proportion how far this may be done. A man cannot be miſtaken in that, *replied the Father*, for a man may proceed ſo far as to kill him. 'Tis excellently well proved by our learned *Henriquez*, and by divers others of our Fathers, cited by *Eſcobar* in theſe words. *One man may kill another who hath given him a box o'th' ear, though he run away for it, provided he do it not out of hatred or revenge, and that by that means there be a gap opened for exceſſive murthers, ſuch as are deſtructive to the ſtate. And the reaſon of it is, that a man may as well do that in purſuance of his reputation, as of his goods taken away from him. For though your reputation be not ſo in the poſſeſſion of your enemy as would be the goods he had taken away from you, yet may it be recovered by the ſame means: beſides that, it is a certain expreſſion of height of ſpirit and authority, and that a man gains eſteem among men for doing it. And indeed is it not confeſſed, that he who*

l. 14. *c.* 10. *n.* 3.

tr. 1. *ex.* 7. *n.* 48.

who hath so received a box o'th' ear is accounted dishonourable, till such time as he hath killed his enemy?

This I thought a tenent so horrid, that I had much adoe to keep my self in; but, out of a desire to know what followed, I let him goe on. Nay, *said he*, a man may, to prevent a box o'th' ear, kill him that is going to give it, if there be no other way to avoid it. This is obvious in our Fathers. For instance, *Azor* (he is one of the 24 Ancients) puts this case. 'Is it lawfull 'for a person of quality to kill one that 'would give him a box o'th' ear, or a bang with a 'stick? Some say, not; and their reason is, that the 'life of our neighbour is more precious then our ho-'nour, besides the barbarism it were to kill a man 'out of no other motive then that of avoiding a blow. 'But others affirm it lawfull; and for my part, I think 'it probable, when it cannot be avoided otherwise. 'For if it were not, the reputation of innocent per-'sons were perpetually exposed to the affronts of the 'insolent. *Just. mor. part. 3. pag. 105.*

This is farther maintained by our great * *Filiutius*, by Father *Hereau* in his writings of *Homicide*, || *Hurtado de Mendoza*, and † *Becanus*. Adde to these our Fathers *Flahaut* and *Le Court*, in those writings of theirs which the University [of *Paris*] quoted at length in their third Petition, purposely to have them publickly censured, though ineffectually; and *Escobar*, in the same place, *n.* 48. affirming the same things. In a word, it is so generally maintained, that *Lessius* speaks of it as a tenent made absolutely allowable by the unanimous consent of all *Casuists*. *It is lawfull*, saith he, *according to the consent of all Casuists*, ex sententia omnium, *to kill him who would give a box o'th' ear, or a blow with a stick, when a man cannot otherwise avoid it.* What would you have more?

* *To. 2. tr. 29. c. 3. n. 50.*
|| *2. 2. disp. 170. Sect. 16. § 137.*
† *Sum. t. 1. q. 64. de homicid.*
l. 2. c. 9. d. 12. n. 77.

I gave him thanks, for indeed I had heard but too much. Yet to see how far he would stretch this pernicious

doctrine, But, Father, *said I to him*, may it not be lawfull for one man to kill another for something less then a box? May he not so *direct his intention*, that he may kill him for the *Lie*? No question but *l.3.disp.24.n.24.* he may, *says the Father*, witness our Father *Baldellus*, cited by *Escobar* in the same place, *n.*49. *It is lawfull to kill him who says to you*, You lie, *if a man cannot right himself otherwise.* And that a man may in like manner kill for *opprobrious speeches*, we have the authority of the same Fathers. For *Lessius*, whom Father *Hereau*, among others, follows word for word, says in the place before cited, 'If you endeavour to 'ruine my reputation by opprobrious speeches spo-'ken before persons of honour, and that I cannot a-'void them otherwise then by killing you, may I do 'it? According to modern Authours I may; nay, 'though the crime you lay to my charge be such as I 'am really guilty of, it being supposed to have been 'so secretly committed, that you cannot discover it 'according to the ways of justice. 'Tis thus proved. 'If when you would take away my reputation by gi-'ving me a box o'th' ear, it is in my power to prevent 'it by force of arms, the same defence is certainly law-'full when you would do me the same injury with your 'tongue. Besides, a man may avoid the affronts of 'those whose ill language he cannot hinder. In a word, 'honour is more precious then life; but a man may kill 'in defence of his life; *ergo*, he may also kill in defence 'of his honour. There's Arguments in form for you; this is not *discourse*, but *demonstration.* To conclude, this great *Lessius* in the same place, *n.*78. shews that one man may kill another for a simple *gesture*, or expression of contempt. *There are*, saith he, *several ways to derogate from, and to take away a man's reputation, wherein yet it is but just a man should right himself; as by giving a man a bang with a stick, or a box o'th' ear, or if a man should affront us by words, or by signs*, sive per signa.

O Father, *said I*, you have spoken as much as need be wished for the security of a man's honour, but certainly their lives must run many a hazard, if for language and disobliging gestures a man may kill at randome,

randome, and that with a safe conscience. All this is true, *said he*; but our Fathers, out of their extraordinary circumspection, have thought it convenient this doctrine should not be put in practice in certain emergencies; as for defamatory speeches. For they hold at least, *that it should hardly be practised*; practicè vix probari potest. And this not without some reason, which is this. I know it, *said I*, 'tis because murther is forbidden by the *Law of God*. No, *said the Father*, they go not upon that ground; they find it lawfull in point of *Conscience*, considering onely the truth in it self. Why then do they forbid it? *said I*. Mark, *says he*; 'tis because a Countrey would in a small time be utterly depopulated, if all Detractors were immediately murthered. Take it from our Father *Reginaldus*. *Though this opinion, that one man may kill another for ill language, want not its probability in the Theory, yet is the contrary to be followed in the Practice. For a man ought, in the manner of his defence, consider the prejudice may happen to the State. Now it is evident that by killing people after this rate, there would be too many murthers committed.* *Lessius* says as much in the place before cited; *Heed must be taken that the practice of this maxime prove not prejudicial to the State, for then it is not to be permitted*; tunc enim non est permittendus. *L.* 21. *n.* 63. *pag.* 260.

How, Father? *said I*, this prohibition is meerly *political*, and proceeds not at all from *Religion*. Few people will stick at it, especially being in heat of bloud; for a man might probably imagine, that it were no injury to the State to rid it of a wicked man. Upon which consideration, *said he*, it is that our Father *Filiutius* adds to the former reason another of no small weight, *That a man would be punished by the hand of justice for killing people upon that account*. *Tr.* 29. *c.* 3. *n.* 51.

I told you, Father, *said I*, that all you can do will amount to nothing if you have not the *Judges* on your side. The *Judges*, *says the Father*, who dive not into mens Consciences, proceed only according to the *external circumstances* of an action, whereas we principally consider the *intention*. Thence comes it to pass, that our maxims are sometimes different from theirs. However it be, F. *said I*,

said I, it is easily concluded from you, that a man may, with safety of Conscience, kill such as are *evil speakers*, provided he mind the safety of his person.

But, Father, since you have made such excellent provision for a man's *honour*, have you made none for his *estate*? I know it is of less importance, but it matters not. Methinks a man may very well direct his intention so as to kill another, to preserve that. He may, says the Father, and I have given you some hints whence you might infer as much. All our Casuists affirm it; nay, it is lawfull, *though we are so far from fearing any violence from those that have taken away our goods, that they endeavour to avoid us.* * *Azor*, one of our Society, proves it.

* P. 3. l. 2. c. 1. q. 20.

But I would know, Father, what value the thing should be of that may engage us to that extremity. *It is requisite*, according to * *Reginaldus*, and † *Tannerus*, *that the thing be of great price, in the judgment of a prudent man*: which is confirm'd by *Layman* and *Filiutius*. That signifies nothing, *said I*: where shall we go to find a *prudent man*, a thing so seldom met with, to make this estimation? Why do they not fix on a certain summe? How? says the Father, do you think it so easy a matter to assign a summe of money proportionable to the life of a man, and a Christian? Here it is that I have a fair occasion to shew you the necessity there is of our *Casuists*. Do you find out in the ancient Fathers, for how much money it may be lawfull to kill a man? What will they tell you, but, *Non occides*, *Thou shalt not kill*? Who then, *said I*, hath been so presumptuous as to determine the summe? Our great and incomparable *Molina*, *says he*, the glory of our *Society*, who by his inimitable prudence hath valued it at six or seven *Ducats*, *for which he assures us that it is lawfull to kill a man, though he who hath taken them flie for it*; adding farther, *that he durst not charge that man with any sin who kills another who had taken from him a thing of the value of a Crown or less*; unius aurei

* L. 21. c. 5. n. 66.

† 2. 2. Disp. 4. q. 8. d. 4. num. 69.

To. 4. tr. 3. disp. 16. d. 6.

aurei, vel minoris adhuc valoris. Which gave *Escobar* occasion to lay down this general Rule, *n.* 44. *That regularly it is lawfull to kill a man for the value of a Crown, according to* Molina.

O Father, *said I*, how came *Molina* to be so illuminated as to determine a thing of this importance without any assistance of either Scripture, Councils, or Fathers? I must needs conceive that he was led by a particular light, much different from that of Saint *Augustine*, as well upon the subject of *Homicide*, as that of *Grace*. I am perfectly illuminated thus far, and withall fully satisfied, that there are none but those of the Clergy which a man may injure both as to point of *honour* and *estate*, without any fear that they will kill him for such injury. What's that you would say? *replied the Father.* Were it, in your opinion, rational, that those whom of all the world we ought to respect the most, should be the onely men exposed to the insolencies of the wicked? No, our Fathers have provided against that disorder. For * *Tannerus* says, *that it is lawfull for Clergy-men, nay, for even Religious men, to kill in defence, not onely of their lives, but also of their own goods or those of their community.* *Molina*, cited by *Escobar*, *n.* 43. || *Becanus*, † *Reginaldus*, * *Layman*, || *Lessius*, and others, affirm it in the same words.

* *To.* 2. *d.* 4. *q.* 8. *d.* 4. *n.* 76.
|| 2. 2. *T.* 2. *q.* 7. *De Hom. concl.* 2. *n.* 5.
† *L.* 21. *c.* 5. *n.* 68.
* *L.* 3. *tr.* 3. *c.* 3. *n.* 4.
|| *L.* 2. *c.* 9. *d.* 11. *n.* 72.

It is also maintained by our eminent Father *Amicus*, that it is lawfull for Priests and Religious men, to prevent those that would disgrace them by opprobrious speeches, by killing them before-hand. But there must ever be a *right direction of the intention.* Take his own expressions. 'It is lawfull for an Eccle-'siastick or a Religious man to kill a Detractor, that 'threatens to divulge the scandalous crimes of his Com-'munity or himself, when there is no other means left 'to hinder him from doing it, as, if he be ready to 'scatter his calumnies, if not suddenly dispatched out 'of

T. 5. *Disp.* 36. *n.* 118.

'of the way. For, the case being such, as it were lawfull 'for that Religious man to kill him who would take a- 'way his life, it is equally lawfull for him to kill him 'who would take away his own honour, or that of the 'Community whereof he is a member, with as much 'reason as there is for those that are of the world to do 'the like.

This indeed I was ignorant of, *said I*, and was simply perswaded to the contrary, without making any reflection thereon, minding onely what I heard said, that the Church is so far from having ought to do with bloud, that she permits not Ecclesiastical Judges to be present at criminal Judgments. Let not that breed any worms in your Conscience, *says he*: our Father *Amicus* proves this doctrine fully, though out of an excess of humility, well becoming so great a person, he submits it to the prudent Reader. Adde to this, that *Caramuel*, our illustrious defender, citing it in his *Fundamental Theology*, believes it to be so certain, that he maintains the *contrary not to be so much as probable*; and he draws from it most admirable conclusions, as among others, this which he calls the *Conclusion of Conclusions*, Conclusionum conclusio, *That a Priest not onely may upon certain occasions kill a Detractor, but that there are some wherein he is* OBLIG'D *to do it, etiam aliquando debet occidere.*

Pag. 543.

He examines divers new questions according to this principle, for instance, this, WHETHER THE JESUITS MAY KILL THE JANSENISTS. This, Father, *cried I*, is a strange point of Divinity. I hold the *Jansenists* already dead according to the doctrine of Father *Amicus*. See, *said the Father*, how you are mistaken; he concludes the contrary out of the same principles. And how can that be, Father? *said I*. Because, *says he*, they derogate nothing from our reputation: take his own words. *The Jansenists call the* Jesuits Pelagians; *may they be killed for so doing? Not, because the Jansenists do no more darken the Lustre of the Society then an Owl does that of the Sun: on the contrary, they have added thereto, though contrary to their*

Num. 1146, 1147. *pag.* 547, 548.

their intention. Occîdi non poſſunt, quia nocere non potuerunt.

Alas, Father, *ſaid I*, do the lives of the *Janſeniſts* depend meerly upon the queſtion whether they prejudice your reputation? I think them very inſecure, if it be ſo. For if it prove never ſo weakly probable that they do injure you, they are in a condition to be diſpatched without any difficulty. You will reduce it into an *argument in form*; and there needs no more then that, with a little *direction of the intention*, to ſend a man out of this world, with ſafety of *Conſcience*. O how happy were they whoſe natures cannot brook injuries, to be inſtructed in this Doctrine! But what a ſad condition are they in that offend them! Certainly, Father, a man might as ſafely deal with people that have no Religion as thoſe who are trained up according to this *Direction*. For, to conclude, the intention of him who hurteth, leſſens not the pain of him that is hurt. He perceives not that ſecret direction, and is onely ſenſible of the blow he receives. Nay, I ſee not but that a man may with leſs indignation ſee himſelf barbarouſly murthered by perſons purpoſely ſet to do it, then feel the conſciencious ſtilletto's of people pretending to devotion.

To be free with you, Father, I am a little ſtartled at this, and theſe queſtions of Father *Amicus* and *Caramuel* I cannot digeſt. Why? *ſays the Father*, are you a *Janſeniſt*? I have another reaſon for it, *ſaid I*, which is this, that I ever and anon write to a friend I have in the Countrey whatever I learn of the maximes of your Fathers. And though all my buſineſs be ſimply to relate and faithfully to cite their words, yet am I doubtfull they ſhould come to the ſight of ſome unſettled brains, who muſt either imagine you very much injured, or draw from your principles ſome abominable concluſion. Go, go, *ſays the Father*, they are ſuch as will never cauſe you any hurt, I dare warrant you. Know this, that whatſoever our *Fathers* have printed themſelves, and that with the approbation of our *Superiours*, is neither evil in it ſelf, nor is it dangerous in the publiſhing.

What

What I write therefore is upon the reputation of the good Father: but my paper fails me, and not paſſages; for there are ſo many others, and thoſe ſo pregnant, that it would require whole volumes to ſay all that might be ſaid.

I am, &c.

Paris, April 25.
1656.

To

To the ſame.

LETTER VIII.

ARGUMENT.

Maximes for Judges, Uſurers, Bankrupts, Thieves, Strumpets, *and* Conjurers. *In what caſes* Judges *may receive* Preſents. *F.* Bauny's *enchanting complements to avoid Uſury; with ſeveral other methods to do the like. The admirable conveniences of a* Jeſuical *invention called the* Contract MOHATRA. *Beneficial inſtructions for* Bankrupts. *A man may engage a ſouldier or other perſon to ſet his Neighbour's houſe or barn on fire, yet ſhall not in conſcience be guilty of any offence. In what caſes it is lawfull to* ſteal. *Goods gotten by unjuſt and indirect ways not to be reſtored, ſave in one caſe. A man is in conſcience obliged to ſatisfy for his* Lechery, *ſuitably to the quality of the perſons he deals with. A man having received money to do a wicked action is not obliged to reſtore it, if the blow be once given. A* Fortune-teller *having applied himſelf to the Devil, is not obliged to reſtore the money he hath received for his work. The benefit of the multiplicity of* Jeſuitical *Treatiſes upon the ſame ſubject.*

SIR,

YOU little imagined that any one had the curioſity to know who we are; and yet there are thoſe who would

would fain guess at it, but they are much mistaken. Some take me for a Doctour of *Sorbonne*; others father my Letters on four or five persons, who, as my self, are neither Priests nor Ecclesiasticks. From all these mis-conjectures I learn, that all goes well as to the design I had to be known onely to you, and the good *Father* who still admits my visits, and whose discourse I still endure, though not without some trouble. But I am forced to a compliance, for he would soon break them off, if he thought me so glutted therewith as I am; and consequently I should not perform the promise I made to acquaint you with their *Morality*. I assure you, the violence I do my self is such as you should not think inconsiderable; it is no small torment to see Christian morality turned topsy-turvy by such strange extravagances, and not dare openly to contradict it. But since I have endured so much for your satisfaction, I think it but just I should at length discover my own, when he shall have no more to say to me. In the interim, I shall humour him as much as lies in my power; for the more silent I am, the more liberal is he of his discourse: nay, so prodigal was he of his instructions the last time, that I shall find it no easy task to tell you all. You will find, that as to matter of *Money* they are the same stewards they were before in matter of *Life*. For however he may palliate his Maximes, those I have now to acquaint you with are, in effect, laid down for the encouragement of corrupt *Judges*, *Vsurers*, *Bankrupts*, *Thieves*, common *Prostitutes*, and *Sorcerers*, who are all very indulgently dispensed with, as to any restitution they should make of what they get by their employments. Which the good Father taught me by this discourse.

It was my engagement, *said he*, in the beginning of our meetings, to explicate to you the *Maximes* of our Authours, for persons of all qualities. You have already seen those that concerned persons that have to do with *Benefices*, *Priests*, *Religious* men, *Servants*, and *Gentlemen*; let us now proceed to the rest, and begin with the *Judges*.

To enter into the business, I will give you one of the

the moſt conſiderable and moſt advantageous Maximes which our Fathers ever taught in their favour. We have it from our learned *Caſtro Palao*, one of our twenty four Ancients. Take his own words. *May a Judge in a queſtion of right give ſentente according to a probable opinion, quitting that opinion which is more probable? He may, and that contrary to his own judgement*; imò contra propriam opinionem. And 'tis no more then our Father *Eſcobar* cites. A very excellent beginning, Father, *ſaid I.* The Judges are much your ſervants for it, which makes me think it very ſtrange that they ſhould oppoſe your *probabilities*, as we have heretofore obſerved, when they may make ſuch advantages thereof. For by this account you allow them a power over mens *fortunes*, proportionable to that you pretend to your ſelves over their *conſciences*. You ſee then, *ſaid he*, that we act not with any reflexion on our own intereſt herein; we onely endeavour the quiet of their Conſciences: upon which account it was that our great *Molina* took ſo much pains upon occaſion of the *Preſents* that are made them. For, to take away all ſcruples they might make to receive any in ſome caſes, he hath been ſo liberal of his endeavours, that he hath furniſhed us with a catalogue of all thoſe caſes wherein they conſciencioufly may receive them, unleſs there be a particular proviſion made to the contrary. *Judges*, ſaith he, *may receive* preſents *from the parties, when they make them either out of* friendſhip, *or out of* gratitude *for the juſtice they have done them*; *or for to oblige them to do it for the future*; *or for to engage them to take a particular care of their buſineſs*, *or to give them a ſudden* diſpatch.

Tr. 6. *ex.* 6. *n.* 45.

To. 1. *tr.* 2. *diſp.* 88. *n.* 6.

Our learned * *Eſcobar* ſpeaks to the ſame purpoſe. *If there are ſeveral perſons whereof one hath no more right to be diſpatched then another, is the Judge (who ſhall receive any thing from one of them, upon condition,* ex pacto, *to diſpatch him firſt,) guilty of any ſin thereby? Not, certainly, according to* Layman; *for he does the others no injury according to natural right, when he grants that to one by way of acknowledgement for his preſent, which it was in his power to grant any of them he ſhould think fit. So*

* *Tr.* 6. *ex.* 6. *n.* 43.

that, being before equally obliged to all by the equality of their right, he becomes so much the more to him who makes him the present, so far that he is engaged to prefer him before the rest: and this preference seems to be such as might be valued worth money; quæ obligatio videtur pretio æstimabilis.

Under your Reverence's favour, *said I*, I am a little astonished at this permission, which the chief Magistrates of the Kingdom are yet ignorant of. For *Monsieur* the first President brought a Bill into the Parliament, to hinder certain *Registers* from taking money for this kind of preferring men; which certainly is enough to perswade us, that he was very far from thinking it allowable in *Judges*: and indeed it was generally commended as a piece of reformation very advantageous to all parties. The good Father, surprized at this discourse, replied, It is true what you say. For my part, I knew nothing of it. Our opinion is onely *probable*, the contrary is also *probable*. Truly, Father, *said I*, men find that the first President hath done more then probably well in this case; and that he hath stopped the course of a publick corruption, grown ordinary by length of time. I am of your mind, *says the Father*; but let that pass; we have no more to say to the *Judges*. You doe very well, *said I*; since they have so little consideration for what you have done for them. That's not it, *says the Father*; but there are so many things to be said on each subject, that we must be brief on every one in particular.

We come now to *men of affairs* and *Money-mongers*. You know the greatest trouble there is with them is to dissuade them from *Usury*; wherein indeed our Fathers have been extreamly careful: for they have such an extraordinary aversion for this vice, that *Escobar* says, that *to affirm Usury to be no sin, is Heresie*. And Father † *Bauny* fills up several pages with the punishments due to Usurers. He declares them to be *infamous while they live, and unworthy of burial when they are dead*. O Father, *said I*, I did not imagine he could have been so rigorous. He is so, when there is a necessity for it, *says he*; but withall, this

Tr. 3. *ex.* 5. *n.* 1.

† *Som. c.* 14.

this learned Casuist having observed that men are not inclined to usury, but of a desire of gain, says farther; *It were therefore no small obligation put upon the world, if (rescuing mankind from the ill effects of Usury, and withall from the sin which is the cause thereof,) some way were found out for men to make as great, if not greater, advantages of their money, by some good and lawfull employment thereof, then may be done by usury.* No question, Father, *said I*, we should have no more usurers. To do which, *said he*, he hath furnished us with a *general method*, for all sorts of persons, Gentlemen, Presidents, Counsellours, &c. and that so easie withall, that it consists onely in the use of certain words, which a man must pronounce as he lends his money; which done, he may take what profit thereof he pleases, without any fear of being an Usurer, as he must needs have been otherwise. And I pray what are these mysterious terms? *said I.* Take his own words, *says he*, as near as they can be rendred out of the *French*, in which language he writ his book of the *Summary of sins*, that he might be *understood by all the world*, as he confesses in his Preface. *He who is desired to lend money, may answer in this manner: I have no money to lend; but to make an honest and lawfull profit of, I have. If you would have the sum you desire, to improve it by your industry at half gain, half loss, I may haply furnish you. But since it would prove a hard matter to ascertain the profit you may make of it, if you will allow me a certain advantage, and withall give me good security for the principall, that it be in no danger, we should sooner come to an agreement, and you shall have the money paid down immediately.* Is not this an easie way to get money without sinning? And had not Father *Bauny* reason to say those words whereby he concludes this *method*? *This, in my opinion, is a means whereby abundance of people in the world, who by their usurie, extortion, and illicitous contracts draw on themselves the just indignation of God, may be saved, by making considerable, honest, and lawfull advantages.* Ibid.

Ah, Father, *said I*, how powerful are these words! I protest to you, that had I them not from a good hand, I should take them for some of those enchanted words that are able to dissolve charms. They

muſt certainly have ſome ſecret virtue to chaſe away *uſurie*, which I underſtand not; for I ever thought, that ſin conſiſted in a man's receiving of more money then he had lent. You underſtand it but little then, *replies the Father.* Uſury, according to our Fathers, conſiſts not in any thing almoſt, but the intention to take that profit as *uſurious.* Whence our Father *Eſcobar* makes a man avoid uſury by a ſimple *ſhifting* of the *Intention. It were uſury,* ſays he, *for a man to receive any profit from thoſe to whom he lends his money, if it be exacted as due by law; but if it be exacted as due onely out of gratitude, it is not uſury.* And n. 3. *It is not lawfull for a man to have the intention to make advantage of the money lent immediately, but to receive it upon the account of affection and good will,* mediâ benevolentiâ, *is not uſury.*

Tr. 3. *ex.* 5. *n.* 4. 33. 44.

Theſe indeed are ſubtile methods; but, in my judgement, one of the beſt (for we have choice enough) is that of the *Contract Mohatra.* The *Contract Mohatra*, Father? *ſaid I.* I perceive, *ſays he*, you know not what it is. There's nothing ſtrange in it but the name. *Eſcobar* ſhall explain it to you. *The* Contract Mohatra *is that, whereby a man buies ſome commodity, as ſtuffs or the like, at a very dear rate, and upon truſt, for to ſell it again immediately to the ſame perſon for ready money, and at a very eaſie rate.* This is the *Contract Mohatra*; whereby you ſee a man receives a ſum of money in hand, yet is obliged for a far greater. But, Father, *ſaid I*, I think never any but *Eſcobar* made uſe of that word; is it to be found in any other books? How are you to ſeek in theſe things? *ſays the Father.* The book laſt mentioned of *Moral Divinity*, Printed this very year at *Paris*, ſpeaks of the *Mohatra*, and that very learnedly. The title of it is *Epilogus Summarum.* It is an Epitome of all the Sums of Divinity taken out of our Fathers, *Suarez*, *Sanchez*, *Leſſius*, *Fagundez*, *Hurtado*, and other famous *Caſuiſts*, as the title ſhews. You will find, in the 54. page, theſe words: *The* Mohatra *is, when a man having occaſion for* 20 l. *buies of a Mercer as many Stuffs as amount to* 30 l. *to be paid within a year, and ſells them to him again immediately*

Tr. 3. *ex.* 3. *n.* 36.

diately for 20 l. *ready money.* Hence you may perceive that the *Mohatra* is not ſo ſtrange a word.

Very well, Father, *ſaid I*; but is this a lawfull contract? *Eſcobar, replies the Father*, ſays in the ſame place, that *there are ſome laws that forbid it under very great penalties.* Then it ſignifies nothing, Father, *ſaid I.* You are miſtaken, *ſays he:* for *Eſcobar* in the ſame paſſage aſſigns certain expedients to render it *lawfull, even though*, ſaith he, *that he who ſells and buies again looks on his profit as his main intention; provided onely that when he ſells he exceeds not the higheſt prices of Stuffs of that kind; and that when he buies again, he fall not below the loweſt; and that there be no agreement beforehand, either in expreſs terms or otherwiſe.* But *Leſſius* ſays, *that though there were ſuch an agreement, a man is never obliged to make reſtitution of the profit, unleſs it be by way of charity, in caſe he of whom it is exacted be in want; yet with this proviſo, that a man can reſtore it without inconvenience to himſelf*; ſi commodè poteſt. What could any man ſay more? In troth, Father, *ſaid I*, were the indulgence but a little larger, I ſhould think it naught, and not to be tolerated. Our Fathers, *ſays he*, are not to learn where they ſhould make a halt. You ſee then the advantages of the *Mohatra.* *De Juſt. l. 2. c. 21. d. 16.*

I have divers other *methods* to acquaint you with, but theſe are ſufficient; and therefore I now come to thoſe who are *behind-hand in point of eſtate*, or in trouble. Our Fathers have, their condition conſidered, made the beſt proviſion they could for them. For if they have not wherewithall to live handſomely, and to pay their debts too, it is lawfull for them to ſecure the beſt part of what they have, and then turn Bankrupts, and ſo elude their Creditors. The controverſie is decided by our *Leſſius*, confirmed by *Eſcobar.* *May he who turns Bankrupt, with a ſafe conſcience, retain as much of his goods as is requiſite to maintain himſelf handſomely?* nè indecorè vivat? *I, with* Leſſius, *affirm he may; and that even though they were gotten by violences, and crimes known to all the world*, ex injuſtitia, & notorio delicto: *although that in ſuch a caſe* *Tr. 3. ex. 2. 11. 163.*

he should not retain as much as otherwise he might. How, Father? *said I*, by what strange kind of charity would you have those goods remain in the possession of him who had got them together by rapin and extortion, in order to his honourable subsistence, rather then they should be scattered among his Creditors, to whom they of right belong, and whom you have by that means reduced to poverty? 'Tis impossible, *replied he*, to satisfie all: and our Fathers have particularly made it their business to comfort this miserable sort of people. It is farther out of tenderness to the indigent, that our famous *Vasquez*, cited *T. 1. tr. 6. d. 6. p. 6. n. 2.* by *Castro Palao*, says, *that when a man sees a thief resolved and ready to rob a poor body, he may, to divert him from so doing, assign him some rich person in particular, whom he may rob in stead of the other.* If you have neither *Vasquez* nor *Castro Palao* at hand, you may find the same thing in your *Escobar*. For, as you know, he affirms nothing but what is taken out of twenty four of the most eminent of our Fathers. 'Tis in *tr. 5. ex. 5. n.* 120. in the practice of our Society, concerning *Charity towards our neighbour.*

This charity, Father, is certainly very great, *said I*, to rescue one from robbing, by exposing another to the mercy of the Thief. But I should think, that, to make this piece of charity perfect, he who had assigned the rich man to be robbed, should be accordingly obliged in conscience, to restore to him that which he had caused to be taken away from him. No such matter, *replies he*, for he did not rob him himself, he onely directed another to do it. Now mark this excellent solution of Father *Bauny*, upon a case at which you will be much more astonished, and wherein you would think there were a greater obligation to make restitution. *A certain man intreats a Soul-* *Som. ch. 13.* *dier to beat his neighbour, or to fire the barn of one that hath offended him; the question is, whether, the Souldier doing as he was bidden, the other, who had entreated him to do all those outrages, ought, out of his own, to make good the damage happening thereby. My opinion is, he ought not: for no man is oblig'd to make restitution,*

if

if he hath not done that which is unjuſt. Does a man do that which is unjuſt, when he onely entreats another to do him a courteſie? Whatever may be deſired of him, he is ſtill at liberty either to grant or deny it. Which way ſoever he may incline, whether to reſtore, or not, he is guided meerly by his own will. There's no obligation lies upon him but that of goodneſs, ſympathy, and the eaſineſs of his own nature. If therefore the Souldier make not ſatisfaction for the miſchief he hath done, there's no reaſon the other ſhould be forc'd to do it, at whoſe intreaty he had ſo injur'd the innocent. This paſſage was like to break off our diſcourſe, for I could hardly refrain laughing at the *good nature* of a fellow that can ſo *eaſily* ſet a barn on fire, and thoſe extravagant ratiocinations, which exempt from making reſtitution the firſt and true Authour of ſuch a miſchief as that of fire, whom the civil Magiſtrate would not exempt from the halter. But if I had not withheld my ſelf, the good Father would haply have taken ſnuff; for he ſpoke very earneſtly, and ſo went on, after the ſame rate, to this effect.

You may, *ſays he*, by ſo many proofs, eaſily perceive how frivolous your objections are; and that they amount to nothing, but to make us digreſs from the buſineſs we have in hand. Proceed we then to perſons that are in *neceſſity*, for whoſe comfort and encouragement our Fathers, and among others *Leſſius*, affirm, *that it is lawfull to ſteal, not onely in an extream neceſſity, but alſo in ſuch a neceſſity as is hard to be endured, though it be not extream.* *Eſcobar* cites him. This is very ſtrange, Father, *ſaid I*; there are few in the world who think not their neceſſity *hard to be endured*, whom yet you would not allow the liberty to ſteal with a ſafe Conſcience. Nay, though you ſhould limit this permiſſion to thoſe onely who really are in that condition, yet you muſt needs open a gap for abundance of thefts, which the Magiſtrate would puniſh, notwithſtanding that *ſo hard to be endur'd* neceſſity: whereas you ſhould rather endeavour to ſuppreſs them, ſince it is your duty to promote, not onely juſtice among men, but alſo charity, which by this prin-

Lib. 2. *c.* 12. *n.*12.

Tr. 1. *ex.* 9. *n.*29.

ciple is clearly destroy'd. For is it not an open violation of charity, and an injury to one's neighbour, for a man to deprive him of what is his, and convert it to his own use and advantage? This is the doctrine I have been hitherto brought up in. It does not hold always true, *replies the Father*, for our great *Molina* hath taught us, *That the order of charity doth not require that a man should deprive himself of an advantage, to save his neighbour from a prejudice proportionable thereto.* This he says, to make good what he had undertaken to prove in that place, viz. *that a man is not oblig'd in conscience to restore the goods which another had deposited in his hands purposely to defraud his Creditors.* And *Lessius*, maintaining the same opinion, confirms it by the same principles.

T. 2. tr. 2. disp. 328. n. 8.

L. 2. c. 20. d. 19. n. 168.

You haply have little compassion for such as are put to their shifts, but our Fathers have been more tender then so. They do justice as well to the poor, as to the rich; nay, they do it even to *sinners*. For though they are infinitely at a distance with those that commit crimes, yet are they so charitable towards them, as to teach, that goods purchased by crimes may lawfully be retained. *Lessius* affirms it: *Certain it is that goods gotten by Adultery are purchased by an unlawfull way, yet is the possession thereof lawfull:* Quamvis mulier illicitè acquirat, licitè retinet acquisita. Whence it comes that the most eminent of our Fathers do formally decide, that what a Judge receives from one of the parties that hath no justice on his side, to favour him with an unjust sentence, and the reward a souldier receives for killing a man, and whatsoever is gotten by infamous crimes, may lawfully be detained. This *Escobar* gathers out of our Authours, laying down this general rule; *Goods gotten by dishonourable ways, as murther, an unjust sentence, a dishoneſt action, &c. are lawfully possest by him that hath so gotten them, and he is not obliged to make any restitution.* And farther; *A man may dispose of what he hath received for murthers, unjust sentences, infamous sins, &c. because the possession thereof is just, and that the possessour hath a title and propriety*

L. 2. c. 10. d. 6. n. 46.

Tr. 3. ex. 1. n. 23.

Tr. 5. ex. 5. n. 53.

propriety to the things he hath gotten thereby. Father, *ſaid I*, I never before heard of this way of purchaſing; and queſtion whether the Law will allow any ſuch, and look on aſſaſination, injuſtice and Adultery as ſufficient titles. I know not, *ſays the Father*, what Law-books may ſay as to this point; but am certain, that ours, which are the infallible rules of Conſciences, ſpeak as I do. 'Tis true, they except one caſe, wherein they oblige to make reſtitution; *viz.* when a man hath received money of thoſe who are not in a capacity to diſpoſe of what they have; ſuch as are perſons under age, and *Religious* men. For theſe are by our great * *Molina* excepted: *niſi mulier acceperiſet ab eo qui alienare non poteſt, ut à religioſo, & filio-familiâs.* In this caſe their money is to be reſtored. *Eſcobar* cites this paſſage, and confirms the ſame thing.

* *De Juſt. t.* 1. *tr.*2. *diſp.*94.

*Tr.*1.*ex.*8.*n.*59.

*Tr.*3.*ex.*1.*n.*23.

But under your fatherly correction, *ſaid I*, methinks you are more tender of Religious men in this caſe then of others. Not at all, *ſays the Father:* is there not the ſame care had for all generally under age, of which number Religious men are whilſt they live? There is much reaſon they ſhould be excepted. But for what concerns all others, there's no obligation to return them what they have given for the doing of an evil action. *Leſſius* proves it at large. *What a man receives*, ſays he, *for any criminal action, is not ſubject to reſtitution by any natural juſtice, becauſe a wicked action may be ſet at a certain value, out of a conſideration of the advantage which he receives thereby who was the occaſion of the doing of it; as alſo of the pains which he takes who puts it in execution. For this reaſon, a man does not lie under any obligation to return what he hath received for performing it, be the action of what nature it will, as murther, an unjuſt ſentence, incontinence; unleſs it be received of ſuch as are incapable of diſpoſing of what they have. You will haply ſay, that he who receives money for doing a miſchief, or an ill turn, commits a ſin, and conſequently that he can neither receive nor retain it: but I anſwer, that when the blow is once given, and the buſineſs done, there is then no ſin at all, either to pay or receive the payment.*

*De Juſt. l.*2. *c.* 14. *d.*8. *n.* 52.

Our

Our great *Filiutius* minces this business, for he farther presses, *that a man is obliged in conscience to make different satisfactions for good turns or actions of this kind, according to the different qualities of those that commit them, and that some are to be better considered then others.* And that it is he establishes upon solid reasons. *Occultæ fornicariæ debetur pretium in conscientia, & multò majore ratione quam publicæ. Copia enim quam occulta facit mulier sui corporis multò plus valet, quam ea quam publica facit meretrix: nec ulla est lex positiva quæ reddat eam incapacem pretii. Idem dicendum de pretio promisso Virgini, conjugatæ, Monialí, & cuicunque alii. Est enim omnium eadem ratio.*

Tr. 31. *cap.* 9. *n.* 231.

To second which passage he turned over his Authours, and shewed me some things of this nature so horrid and infamous, that I dare not repeat them; and such as he would have been startled at himself, (for he is a good honest man) were it not for the implicit respect he hath to his *Fathers*, which makes him look on whatever comes from them with a certain veneration. I in the mean time was silent, not so much out of any design to engage him in the pursuance of that subject, as out of amazement to see the Books of Religious men fraught with decisions so horrid, so unjust, and withall so extravagant. He therefore went freely on with his discourse, whereof the conclusion was this. For this reason is it, *says he*, that our illustrious *Molina*, (I suppose after him you will look for no farther satisfaction) decides this question thus. *When a man hath receiv'd money to do a wicked action, is he obliged to return it? We must distinguish*, says this excellent man; *If he have not done the action for the doing of which he had before-hand been paid, he ought to return the money; but if he had done it, he is not oblig'd to any restitution: si non fecit hoc malum, tenetur restituere; secùs, si fecit.* This passage is cited by * *Escobar.*

* *Tr.* 3. *ex.* 2. *n.* 138.

Thus have you heard some of our Principles concerning *Restitution.* I have kept you very hard at it to day; I would now see how you profit under these instructions. Answer me then. *Is a Judge who hath received*

ceived a bribe from one of the parties, to give ſentence on his ſide, oblig'd to return it? You juſt now told me, *ſaid I*, that he was not. I thought as much; did I affirm it generally? I onely told you that he was not oblig'd to reſtore, if by his means the cauſe went on his ſide who had no right. But when a man hath right on his ſide, would you have him farther purchaſe the carrying on of his cauſe, which is but his due in juſtice? There's no reaſon for that. Do you not apprehend that *Juſtice* is a *debt* due from the Judge, and that conſequently he cannot *ſell* it; but that *Injuſtice* is not any way *due* from him, and that conſequently he may receive money for it. This doctrine is generally and unanimouſly taught by all our principall Authours, as * *Molina*, † *Reginaldus*, || *Filiutius*, * *Eſcobar*, † *Leſſius*, *That a Judge may well be oblig'd to return what he hath received by way of bribe for to do juſtice, unleſs it be beſtowed on him out of Liberality; but that he is never oblig'd to return what he hath received of a man, in whoſe favour he hath given an unjuſt ſentence.*

* *Diſp.* 94. & 99.
† *L.* 10. *n.*184, 185. & 188.
|| *Tr.* 31. *n.*220, & 228.
* *Tr.* 3. *ex.* 1. *n.*21, 23.
† *L.* 2. *c.* 14. *d.*8. *n.*52.

This fantaſticall deciſion put me a little out of my biaſs; but while I reflected on the pernicious conſequences of it, the Father had provided another queſtion for me. Anſwer now, *ſaid he*, with more circumſpection then before. I ask you, *whether a man who pretends to Fortune-telling, be oblig'd to make reſtitution of the money he hath gotten by that imployment.* What your Reverence pleaſes, Father, *ſaid I.* How? what I pleaſe? *replied he.* You are certainly an admirable Scholar. According to your expreſſion, it ſhould ſeem that the truth depended on our will. But I ſee you could never have found out this of your ſelf. See then how *Sanchez* reſolves the difficulty; but note it is no meaner man then *Sanchez*. In the firſt place he diſtinguiſhes in his *Summary*, *Either this Fortune-teller makes uſe of Aſtrology and other naturall means, or he does his work by the Black art.* For he ſays, *he is oblig'd to reſtitution in one*

Lib. 2. *c.* 38. *n.*94, 95, 96.

caſe, and not in the other. But in which do you think he is oblig'd? There's no great difficulty in that, *ſaid I.* I perceive, *ſaid he*, what you would ſay; you think he is oblig'd to reſtitution, in the caſe wherein he hath made uſe of ſome diabolicall aſſiſtence: but you are far from the buſineſs; it is but quite the contrary. See *Sanchez*'s reſolution in the ſame place. *If this Fortune-teller hath not been at the pains and trouble to find out by the help of the Devil what he could not otherwiſe have attained the knowledge of*, ſi nullam operam appoſuit, ut arte Diaboli id ſciret, *he ought to make reſtitution; but if he have taken that pains, he is not oblig'd to any at all.* And how comes that, Father? *ſaid I.* Do you not apprehend it? *ſaies he.* 'Tis becauſe a man may well foretell by ſome Diabolical art, whereas Aſtrology is nothing but impoſture and deceit. But, Father, *ſaid I*, put the caſe the Devil do not anſwer truly, (for he is not much more to be credited then Aſtrology) ſhall not the Fortune-teller upon the ſame ground be obliged to make reſtitution? Not always, *replied he. Diſtinguo*, ſays *Sanchez* to that point. *For if the Fortune-teller be ignorant of Diabolical Arts*, ſi ſit artis Diabolicæ ignarus, *he is oblig'd to make reſtitution; but if he be an experienced Conjurer, and hath done all that lay in his power to find out the truth, he is not obliged to any at all. For then the diligence of ſuch a Conjurer may well be thought worth a reward*, diligentia à mago appoſita eſt pretio æſtimabilis. Very excellent ſpeculations, Father, *ſaid I*; for this is the onely way to engage Wizards and Conjurers to endeavour ability and perfection in their art, out of hopes of enriching themſelves lawfully, according to your maxims, by proving faithfull ſervants to the publick. You ſpeak methinks a little ſatyrically, *ſays the Father*; 'tis not handſome. For if you ſhould ſpeak ſo freely in ſome places where you are not known, there might haply be ſuch as would take your diſcourſes very much amiſs, and would charge you with making your ſelf, a ſport of Religion. I ſhould eaſily avoid that reproach, *ſaid I*; for I am of opinion, that if men would take the pains to examine the true meaning of my words, there will not be found any, whence the contrary may not clearly

clearly be deduced; and a day may haply come, that our discourse may minister some occasion to make it appear. Ho, ho, *saies the Father*, you are it seems in very good earnest. I must tell you, *said I*, that to imagine I make sport with holy things, is a jealousie I should as easily resent, as it is in it self unjust. I onely said it in jest, *replied the Father*; but let us be more serious. I stand ready to doe what you please, Father, *said I*, it depends altogether on you. But I must confess I was a little astonished to find your Fathers so universally carefull of persons of all ranks and qualities, that they would needs regulate the lawfull advantages of Magicians. The world is wide, *saies the Father*, a man cannot write too much for it, nor be over-particular in putting cases, nor repeat too often the same thing in severall books. How true this is, you will find by this passage out of one of the greatest of our Fathers. You may well allow him to be such, when he is at this present our Father *Provinciall*. 'Tis R. F. *Cellot*. *We know*, saies he, *a certain person, who carried a considerable summe of money, to make restitution thereof, in obedience to the command of his Confessour. Calling in, by the way, at a Book-seller's, and asking, What news abroad?* Numquid novi? *the Book-seller shewed him a book newly come forth, of* Moral Divinity. *The other turning it over carelesly, and not minding any thing what he did, falls accidentally upon his own Case, and there learned, that he was not obliged to make restitution; so that, shaking off the burthen of a scrupulous Conscience, and still retaining that of his mony, he returned with a light heart home again:* abjectâ scrupuli sarcinâ, retento auri pondere, levior domum repetiit. *De Hierarch. l. 8 c. 16. §2.*

Now tell me whether it contributes not much to one's advantage to be acquainted with our Maxims: will you now laugh at them? And will you not rather, with Father *Cellot*, make this pious reflexion upon so fortunate an adventure? *Occurrences of this nature are, in God, the dispensations of his* providence; *in the Angel Guardian, the influence of his* conduct; *and in those to whom they happen, the effect of their* predestination. *God had from all eternity ordained that the golden chain of their salvation should depend on such a particular Authour, and not on an hundred others, who*

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who yet deliver the ſame things, becauſe it happens not that they meet with them. If ſuch a man had not written, ſuch another man had not been ſaved. Let us therefore, by the bowels of Jeſus Chriſt, prevail with theſe who quarrel at the multitude of our Authours, not to envy others the Books which the eternal election of God and the bloud of Jeſus Chriſt hath purchaſed for them.

What excellent expreſſions are theſe, whereby this learned man proves ſo ſolidly the propoſition he had advanc'd, viz. *How beneficiall it is, that a many ſeverall Authours write upon the ſubject of* Moral Divinity? *Quam utile ſit de Theologia Morali multos ſcribere.*

Father, *ſaid I*, for my own ſentiment upon this paſſage, I ſhall refer it to another time, and ſhall only ſay at preſent, that, ſince your maxims are ſo advantageous, and that it is ſo much requiſite they ſhould be publiſh'd, you ought to continue your Lectures therein. For I aſſure you, the perſon I ſend them to communicates them to a many others. Not that we have any deſign to make advantage thereof, but that we are really ſatisfied the world will think it ſelf much oblig'd by a faithfull account of them. That it may, *ſays he*, you ſee I conceal them not; and therefore in purſuance of your deſign, I ſhall at the next meeting entertain you with thoſe *conveniences* and *accommodations of Life* which our Fathers allow, to make *ſalvation* more feaſible, and the buſineſs of *Devotion* more eaſy: ſo that having already gone through what relates to ſeverall particular conditions, you may learn what proviſion is made in generall for all, and conſequently that there may nothing be wanting to your perfect inſtruction.

Paris, May 28.
1656.

I ever forget to acquaint you that there are Eſcobar's *of ſeverall Editions. If you buy any, take thoſe of* Lions, *which in*

in the Frontispice have the figure of a Lamb laid over a Book sealed with seven Seals; or, if you will, those of Brussels, *Printed in the year* 1651. *These being the last that are come abroad, are better and larger then those of the former Editions of* Lions *in the years* 1644. 1646.

I am, &c.

To

To the same.

LETTER IX.

ARGUMENT.

A Catalogue of certain easy Devotions *which make Salvation infallible.* Le Moine's *character of* Devotion; *his morall representation of a* melancholy Fool. *Ambition a* venial Sin, *and not inconsistent with true piety.* Vanity *and* Self-satisfaction *not sinfull, but rather the gifts of God.* Covetousnes *encourag'd. Of* Sloth, *its mortality or veniality in point of sin. What* Gluttony *and the degrees thereof are. Severall expedients to avoid* Lying, *as* Equivocation, Mental Reservation, *&c. Promises not obligatory farther then the Promiser hath an intention to perform them.* Virgins *may dispose of their Virginities as they please, without being accountable to Friends. A regulation of* Womens *cloaths. Certain* Casuisticall *indulgences for the speedy hearing of Mass.*

SIR,

I Shall be as frugall of my Complements to you now, as the good Father was to me the last time I saw him.

him. He had no sooner ey'd me, but he comes towards me, and looking into a book he had in his hand, broke forth with these words: *Would not he put an extraordinary obligation on you that should open Paradise to you? Would you not give millions of Gold to have a key to it, and so get in when you pleas'd your self? There's no necessity of being at so great charge; here's one, nay an hundred, at a far easier rate.* I was in some doubt whether the good Father read, or spoke of himself; but he soon put me out of it, saying, These are the first words of an excellent book of Father *Barry's*, of our Society; for I never say any thing of my self. What book is it, Father? *said I.* See the title of it, *said he, Paradise open'd to the lovers of Holiness, by an hundred Devotions to the Mother of God, easy to be practised.* How, Father, *said I*, is any one of these *easie Devotions* enough to open Heaven? It is so, *said he*; take it farther affirm'd in the sequel of the words you have heard: *As many Devotions to the Mother of God as you find in this book, so many celestiall keys are there to set open the gates of Paradise to you, if so be you practise them.* And therefore he says at last, *that he is satisfied if a man practise but one of them.*

I would gladly know some of the easiest, Father, *said I.* They are all such, *reply'd he:* for instance; *To salute the blessed Virgin when-ever you meet with any Image of hers; to say over ten* Ave Maries *for the ten pleasures of the Virgin; often to pronounce the name of* Mary; *to give commission to the Angels to do her reverence as from us; to wish one's self able to build her more Churches then all Kings and Princes have, put together; to bid her good morrow every morning, and good night every evening; to say every day an* Ave Mary *in honour of the Heart of* Mary. Nay, he affirms this last Devotion to be so effectuall, that the practiser thereof may assure himself of the *Virgin's heart.* It may be, Father, *said I*, but certainly with this proviso, that he present her with his. There's no necessity of that, *said he*, specially when a man is too much taken up with the things of this world; take his own words: *Heart for heart were indeed but what ought to be; but yours haply is too much taken up with the world, and is ever filled with the*

creature. For which reaſon I dare not invite you immediately to offer up that little ſlave which you call your heart. And ſo he is ſatisfied with the *Ave-Mary* he at firſt deſired. Theſe are the Devotions of *pag.* 33, 59, 145, 156, 172, 258, and 420. of the *firſt* Edition.

This is an extraordinary convenience, *ſaid I*, ſuch as I conceive there will not any be damn'd hereafter. Alas, alas! *ſaies the Father*, I perceive you know not how far the hardneſs of heart of ſome people may extend. There are thoſe in the world, who would never be oblig'd to ſay every day theſe two words, *good morrow*, *good night*, as being a thing cannot be done without ſome application of the memory. So that Father *Barry* hath been forc'd to furniſh them with exerciſes of much more eaſe, as, *to have alwaies a pair of Beads about the arms, after the manner of a Bracelet, or to have a Roſarie about them, or ſome picture of the Virgin.* Theſe are the Devotions of *pag.* 14, 326, and 447. *And then tell me whether I have not furniſh'd you with Devotions eaſie enough to obtain the favour of Mary*, as Father *Barry* ſaies, *pag.* 106. This, Father, *ſaid I*, is certainly eaſineſs in extremity. 'Tis indeed, *ſaid he*, as much as poſſibly could be done, and, I think, will ſerve the turn. For that were a wretched Chriſtian indeed, who would not ſet aſide one moment in all his life, to put a pair of Beads about his arm, or a Roſary in his pocket, and by that means ſecure his ſalvation. And that it ſo infallibly does, that thoſe who have made triall thereof have never been diſappointed, after what manner ſoever they have liv'd; though we ſtill exhort people to good life. Of this I ſhall give you no other inſtance then what is in *pag.* 34. of a woman, who, practiſing daily the devotions of ſaluting the images of the Bleſſed Virgin, lived nevertheleſs all her life in mortall ſin; at laſt dies in that condition, and yet was ſav'd by the merit of that devotion. How could that poſſibly be known? *cry'd I.* Thus, *ſaid he*; our Saviour rais'd her again for that very purpoſe. So certain is it that a man cannot miſcarry if he practiſe any of theſe devotions.

I muſt

I muſt confeſs, Father, *ſaid I*, that the *Devotions* done to the *Virgin* are a powerfull means, conducing much to ſalvation; and that the leaſt among them are of great merit, when they are the effects of *Faith* and *Charity*, ſuch as they were in the Saints that practis'd them: but to think to perſuade thoſe who uſe them without any change of their ill lives, that they ſhall be converted at the hour of death, or that God ſhall raiſe them again, is a proceeding, in my judgement, fitter to encourage ſinners in their evill courſes, by the treacherous peace which this raſh confidence brings with it, then to recall them by a true reall converſion, which is the work of *Grace* onely. *What matters it*, ſaies the Father, *how we get into Paradiſe, ſo we can but once get in?* as upon ſome ſuch occaſion ſaies the famous Father *Binet*, ſometime our Provinciall, in his excellent book, *Of the mark of Predeſtination*, n. 31. pag. 130. of the *fifteenth* Edition. *By hook or by crook, it matters not whether, ſo we can but gain the city of glory*; as the ſame Father ſaies in the ſame place. It matters not indeed, I muſt confeſs, *ſaid I*; but the queſtion is, whether a man ſhall get in. The Virgin, *ſaid he*, is your *ſecuritie* for that. You have it in the cloſe of Father *Barry*'s book. *If it happen that at the hour of death the enemie of mankind ſhould pretend ſome intereſt in you, and that it might occaſion ſome diſturbance in the little Republick of your apprehenſions, you have no more to ſay, then that* Mary *is reſponſible for you, and that it is to her that he muſt applie himſelf.*

But, Father, *ſaid I*, if a man would preſs this farther, you would be at a little loſs. For, in one word, who hath aſſured us that the Virgin will be reſponſible? Father *Barry*, *ſaies he*, is engaged for her; *p.* 465. *As for the happineſs and advantage you ſhall receive thereby, I will be reſponſible to you, and paſs my word for that indulgent Mother.* But, Father, *ſaid I*, who ſhall be engag'd for Father *Barry*? How? *ſaies the Father*: he is one of us, and are you yet to learn that our Society is reſponſible for all the books of our Fathers? This is a thing worthy your knowledge. Know then, that there is a certain order in our Society, containing a

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prohibition to all Book-ſellers to print any work of our Fathers, without the approbation of the Divines of our Society, and the permiſſion of our Superiours. It is an Order made by *Henry* III. dated *May* 10. 1583. and confirmed by *Henry* IV. *December* 20. 1603. and by *Lewis* XIII. *February* 14. 1612. So that our whole body is reſponſible for the books of any one of our Fathers. This is a particular priviledge of our Society. And thence it comes to paſs, that there comes not any work of ours abroad which proceeds not from the ſpirit of the Society. Thus much it was very fit you knew. I look on it, Father, *ſaid I*, as a great obligation, and all I am troubled at is, that I knew it not ſooner. For this knowledge engages a man to be much more attentive to your Authours. I ſhould have done it before, *ſaid he*, had but the leaſt occaſion offered it ſelf: but make the beſt advantage you can of it for the future, and let us go on with our diſcourſe.

I conceive, *ſaid he*, I have furniſh'd you with ways how a man may ſecure his ſalvation, ſufficient as to eaſineſs, certainty and number; yet our Fathers wiſh men would not ſatisfie themſelves with this firſt degree, wherein a man does no more then what is preciſely neceſſary in order to future happineſs. For as it is their main deſign to promote as much as may be the glory of God, ſo do they think nothing contributes ſo much thereto, as to encourage mankind to greater piety. And whereas the children of this world are the more diverted from *Devotion*, by the ſtrange repreſentation is made of it, our Fathers have thought it a thing of extraordinary conſequence, abſolutely to take away that fundamental obſtacle. This is it that Father *le Moine* hath got abundance of reputation for in his Book of EASIE DEVOTION, which he writ meerly to that purpoſe. There he gives us a moſt excellent repreſentation of *Devotion*: for indeed no man ever underſtood it ſo well as he did. You have it in the firſt words of that Treatiſe. *Vertue never yet appear'd to any; never was there any pourtraiture made thereof that was like her. It is not at all to be admir'd that ſo few have endeavoured*

deavoured to climb up her rock. They have made her so ill company, as to affect nothing so much as solitude. They have appointed for her attendants, grief and labour. In a word, they have made her the greatest enemy of divertisement and recreation, wherein consist the onely comfort and injoyment of humane life. This he says, *pag.* 92.

But, Father, *said I*, this I am certain of, that there are very eminent Saints whose lives have been extreamly austere. 'Tis very true, *said he*; but there have been withall some *civiliz'd Saints*, and *complementall Zelots*, according to the same Father, *pag.* 191. And you will find, *pag.* 86. that the difference of their *manners* proceeds from that of their *humours*. Hear what he says. *I deny not but there are some devout persons, who are pale and melancholy by complexion; such as affect nothing so much as silence and solitude, and have nothing but phlegm in their veins, and earth in their faces. But there are also a many others of a more happy constitution, such as have abundance of that gentle and warm moisture, and of that temperate and rectified bloud which causes joy.*

You see then that the love of *silence* and *retirement* is not common to all the *devout*; and that, as I told you, it is rather the effect of their *complexion*, then of *piety*; whereas indeed those austere kinds of lives you speak of are the proper characters of savage and unciviliz'd persons. Accordingly, you have them disposed among the ridiculous and brutish deportments of a melancholy fool, in the description which Father *le Moine* hath made of such an one; whereof take these touches. *Mor. Represent. lib.* 7.

He wants eyes to contemplate the beauties either of art or nature. He would think himself over-pressed with a heavie burthen, should he but take the least enjoyment or recreation. Upon Festival days his conversation is among the dead. He is more in love with himself, when lodg'd within a tree or in a grot, then if he were in a palace or upon a throne. For injuries and affronts, he is as insensible of them, as if his eyes and ears were no other then those of a Statue. Honour and reputation are Idols he hath no acquaintance with, and which he hath nothing to sacrifice to. A beautifull woman is a ghost to him; nay, those imperious and soveraign looks, those inviting Tyrants, who, where-ever they come, make

voluntary and chainless slaves, have no more influence over his eyes then the Sun hath over those of Owls, &c.

With your Reverence's favour, *said I*, I must needs say, that had you not told me that Father *le Moine* was the Authour of that *Representation*, I should have thought it had been some Reprobate that had done it, purposely to make the Saints ridiculous. For if this be not the character of a man absolutely disengag'd from the sentiments which the Gospel obliges him to renounce, I must confess, I know not what it means. See then, *says he*, how strangely you are to seek in it. For these are the *Symptoms of a weak and unrefined disposition, such as hath not those generous and naturall affections it ought to have*; as Father *le Moine* affirms in the conclusion of that description. By this means it is that *he teaches Christian vertue and Philosophy, according to the design he had in that wörk, as he declares in his Preface.* Nor indeed can it be deny'd, but that this method of treating of Devotion is much better received in the world then what was practised before us. There's no comparison between them, *said I*, and I now begin to hope that you will make good your word to me. You will find it much more clear, *saith he*, by what follows. I have as yet spoken onely of Piety in *generall*. But that you may understand by *particulars* what difficulties our Fathers have weeded out of it, is it not a business of extraordinary comfort, for the *ambitious* to be persuaded that true *devotion* is not inconsistent with an inordinate love for *honour* and *greatness*? How, Father, *said I*, though they endeavour it with never so much excess? Though they did, *saies he*; for it were still but a *venial* sin, unless a man should desire that greatness purposely to offend God, or prejudice his Country with greater convenience. Now venial sins do not hinder a man from being devout, since the greatest Saints have not been free from them. Hear what *Escobar Tr. 2. ex. 2. num. 17.* says; *Ambition, which is an inordinate desire of dignity and greatness, is of it self a* venial *sin: but when a man covets that greatness to prejudice the State, or to have greater convenience to offend God, these externall circumstances make it* mortal.

This

This begins excellently well, *said I.* But is it not also, *continued he*, a very gentle doctrine for the *covetous*, to affirm as *Escobar* does; *I know that rich men do not sin mortally, when they do not give alms of their abundance, in the great necessities of the poor. Scio in gravi pauperum necessitate divites, non dando superflua, non peccare mortaliter.* Tr. 5. ex. 5. num. 154. Certainly if this be true, *said I*, I am extremely to seek what Sin is. To make it more clear to you, *says he*, do you not think that the good opinion a man hath of himself, and the complacency he takes in his own works, is a sin, and that one of the most dangerous? And will you not be astonish'd if I make it appear, that though this good opinion or self-love be absolutely groundless, yet is it so far from being a sin, that, on the contrary, it is a gift of God? Is it possible? *said I.* We have it, *saies he*, in our great Father *Garassus*, in his book intituled, *The Summary of the principall Truths of Religion.* Part. 2. p. 419, *It is*, saith he, *an effect of commutative justice, that all honest labour should be rewarded, either with praise or satisfaction——. When great wits are delivered of some excellent work, they are justly recompensed with publick acclamations. But when an ordinary ingenuity takes a great deal of pains to doe somewhat that amounts to very little or nothing, and so consequently cannot pretend to any publick applause, that his labour may not goe without reward, God gives him a certain personall complacency, which, without an injustice more then barbarous, cannot be envy'd him. Thus doth God, who is just, give the very frogs a certain satisfaction in their croaking.*

These are, *said I*, excellent decisions for the encouragement of *vanity*, *ambition*, and *avarice*; but for *Envy*, Father, is there any more difficulty to excuse that? That is a very nice point, *says the Father.* We must use that distinction of Father *Bauny*, in his *Summary of Sins.* For his opinion, *cap.* 7. *p.* 123. of the *fifth* and *sixth* Edition, is, *That envy at the Spiritual good of one's neighbour is mortal, but envy at the temporal is but venial.* And upon what ground, Father? *said I.* You shall hear, *saies he. For the good that is in temporall things is so slight, and of so little consequence in relation to heaven, that it is of no con-*

sideration at all in the sight of God and his Saints. But, Father, *said I*, if this good be so *slight* and inconsiderable, how comes it that you permit men to kill one another to preserve it? You misunderstand things, *saies the Father*; you are told, that that good is of no consideration onely in the sight of God, not in the account of men. There indeed I was mistaken, *said I*, and it is to be hop'd that these distinctions will in time rid the world of all mortall sins. Entertain no such imagination, *saies the Father*, for there are nevertheless some in their own nature mortall, as for example, *Sloth.*

Nay then, Father, *said I*, all the accommodations of life are lost. Have a little patience, *saies the Father*; when you have seen the definition which *Escobar* gives this vice, you will haply be of another opinion: hear it. *Sloth is a certain grief that spirituall things are spirituall things; as if a man should be grieved that the Sacraments are the sources of grace. And that is a* mortall *sin.* I cannot imagine, Father, *said I*, that there ever hath been any one so fantastick, as to bethink himself of a sloth of that nature. *Escobar* indeed, *replies he*, does soon after say, *I must confess, it seldom happens that any one ever falls into the sin of sloth.* Do you not perceive hereby of what consequence it is to define things well? I do indeed, *said I*, and it puts me in mind of your other definitions of *assasination, treacherous lying in wait*, and *superfluitie.* But how comes it, Father, that you do not extend this method to all manner of cases, and assign all sins definitions of your own coyning, that so men may not offend any more, while they onely pursue their pleasures?

Tr. 2. *ex.* 2. *num.* 81.

Num. 105.

It is not always necessary, *repli'd he*, upon this ground to change the definitions of things. You will find it so upon the subject of *good chear*, which undoubtedly is one of the greatest enjoyments of life, and in this manner allowed by *Escobar*, in his *Practice according to our Societie. Is it lawfull for a man to eat and drink as much as he can, without any necessitie, but meerly for his pleasure? Certainly it is, according to our Father* Sanchez, *provided he do not thereby prejudice his health, because*

Num. 102.

because it is allowable in the naturall appetite, to be taken up with those actions that are proper thereto. An comedere & bibere usque ad satietatem, absque necessitate, ob solam voluptatem, sit peccatum? Cum Sanctio, *negativè respondeo, modò non obsit valetudini; quia licitè potest appetitus naturalis suis actibus frui.* This, Father, *said I*, is certainly the most absolute passage, the most fundamentall principle of all your *Moralitie*; and whence may be drawn very advantageous conclusions. Is *Gluttonie* then not so much as a *venial* sin? It is not, *saies he*, in the manner I have expressed it to you: but it were, according to *Escobar*, a venial sin, *if a man without any necessitie should so overload himself with eating and drinking as to cast up all again*; si quis se usque ad vomitum ingurgitet. *Num.* 56.

So much for that point; I come now to the easie contrivances we have found out to avoid sins in conversation and the affairs of the world. That which of all is the most difficult, is, to avoid *Lying*; and that especially when a man would have a thing that is false to be believ'd for a truth. To this purpose is our doctrine of EQUIVOCATION admirably serviceable; whereby it is lawfull to use ambiguous terms, which the hearer shall understand in another sense then he doth from whom they proceed, as *Sanchez* says. That, Father, *said I*, you shall not need tell me any thing of, I know it already. *Op. Mor. p.* 2. *l.* 3. *c.* 6. *n.* 13. We have indeed made it so publick, *continued he*, that at length all the world is sufficiently instructed therein. But do you know what course is to be taken in a case when no equivocall words are to be had? No, *said I.* I thought no less, *repli'd he*; this indeed is new; it is the Doctrine of MENTAL RESERVATION. *Sanchez* hath it in the same place. *A man may swear*, saith he, *that he hath not done a thing, though he really have, by understanding within himself, that he did it not on such or such a day, or before he was born; or by reflecting on some other circumstance of the like nature: and yet the words he makes use of shall not have a sense implying any such thing. And this is a thing of great convenience on many occasions, and is alwaies justifiable, when it is necessary or advantageous in any thing that concerns a man's health, honour, or estate.*

How,

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How, Father? *said I*, is not that *a lie*, nay indeed *perjurie*? No, *repli'd he*; *Sanchez* proves it in the same place, and our Father *Filiutius* also: *because*, saith he, *it is the intention that regulates the qualitie of the action.* Nay, he assigns a way to avoid *Lying* much more secure then the former. And that is, when a man having said aloud, *I swear that I have not done such a thing*, he adds, whispering to himself, *this day*. Or that after he hath said aloud, *I swear*, he whispers, *that I say*, and then going on aloud, *that I have not done such a thing*. You see that the man saies nothing but what is true. You are in the right, *said I*; but we should haply find out the cheat, that it is, to speak truth to one's self, and to lie to another: besides that, it is to be fear'd, there are a many people who have not so much wit at will as to make use of these *Methods*. For that, *says he*, our Fathers have taught in the same place, for their encouragement who cannot bethink them of these *reservations*, that there is no more required of them, to avoid lying, then simply to say, they have not done that which indeed they have, provided *they have in generall an intention to give their discourse that sense which a prudent man would.*

Tr. 25. *c.* 11. *n.* 331.

Num. 328.

Speak ingenuously, have not you been often at a loss for want of this knowledge? Now and then, *said I*. And will you not acknowledge, that it were many times no small advantage to be dispens'd in conscience, and that by the meer observation of certain words? It were indeed, Father, *said I*, the greatest convenience in the world. Hear *Escobar* then, and his generall rule. *Promises oblige not, when a man hath no intention to engage himself when he makes them. Now it seldom happens that a man hath that intention, unless he be bound by Oath or Contract. So that when one says simply, I will doe such a thing, it is conceived he will doe it if his mind alter not. For no man will upon that account deprive himself of his libertie.* He furnishes you with other ways, which you may consult your self, and so concludes, saying, *that all is taken out of* Molina, *and other Authours of ours*; omnia ex *Molina* & aliis; and consequently it is a thing not to be call'd in question.

Tr. 3. *ex.* 3. *n.* 48.

Well,

Well, Father, *ſaid I*; I knew not that the direction of the *intention* had a faculty to null promiſes. And yet you ſee, *ſays the Father*, what an eaſe this is in the affairs of the world. But that wherein we met with moſt trouble was, to regulate the converſation between *men* and *women*; for our Fathers have been very ſtrict as to what relates to *chaſtity*. Not but that they treat of queſtions of much curioſity and niceneſs as to that point; and particularly when they have to doe with perſons that are either *married* or *contracted*.

This brought upon the ſtage the moſt extravagant and the moſt obſcene queſtions that can fall into man's imagination. He cited as many as might very well furniſh me with matter for divers Letters; but I ſhall not ſo much as give you the citations, becauſe you ſhew my Letters to all perſons indifferently: and I ſhould be loth to find entertainment for ſuch as make no other advantage of their reading then their diverſion.

The onely thing I dare quote to you of all he ſhewed me in their books is, what you have in Father *Bauny*'s *Summary of Sins*, p. 165. concerning certain little privacies which he there explains, provided a man direct his intention aright, *as to paſs for a Gallant*. And you will wonder to find in *p.* 148. a principle of Morality concerning the power which he ſays that Virgins have to diſpoſe of their virginity without the conſent of Parents; to this effect. *When that is done with the conſent of the Maid, though the Father have juſt cauſe to be troubled at it, yet neither ſhe nor the perſon to whom ſhe hath proſtituted herſelf hath done him any injury, nor, as to what concerns him, violated any law. For the Maid is in poſſeſſion of her virginity as well as of her body, ſhe may diſpoſe of it as ſhe pleaſes, to whom ſhe pleaſes, death or mutilation of members onely excepted.* By this pattern judge of the whole piece.

This put me in mind of a paſſage in a Heathen Poet, who was certainly a better Caſuiſt then theſe Fathers, ſince he affirms, *that a Maid's Virginity does not abſolutely belong to her ſelf; that one part belongs to the Father, and another to the Mother, without whom ſhe cannot diſpoſe of it, no, not in order to marriage.* And I much queſtion whether there be any Judge, that, being to make a Law in this

this caſe, would not take the clear contrary to this Maxime of Father *Bauny*.

This is all I can afford you of the whole diſcourſe that paſſed between us; and which laſted ſo long, that I was forced to entreat the Father to pitch upon another ſubject. He did ſo, and entertained me with certain regulations about *Womens cloaths*, to this effect. We ſhall ſay nothing of thoſe who are guilty of any diſhoneſt inclinations, but the reſt. *Eſcobar* ſays, *tr.* 1. *ex.* 8. *n.* 5. *If a woman dreſs her ſelf gorgeouſly without any evil intention, but onely to comply with the natural inclination ſhe hath to be vain*, ob naturalem faſtûs inclinationem, *either it is but a venial ſin, or it is no ſin at all.* And Father *Bauny*, in his *Summary of ſins*, ſays that, *though a woman be ſenſible of the ill effect her curioſity in dreſſing her ſelf would work, both in the bodies and ſouls of thoſe who ſhould ſee her in rich and gorgeous apparel, yet were it no ſin at all in her to make uſe thereof.* And he cites, among others, our Father *Sanchez*, as being of the ſame opinion.

c. 46. *p.* 1094.

But, Father, *ſaid I*, what anſwer can your Authours make to thoſe paſſages of *Scripture* which ſpeak ſo expreſly againſt the leaſt things of that kind? *Leſſius, replied he*, hath fully ſalved all, ſaying, that thoſe places of Scripture were precepts directed onely to the women of that time, that by their modeſty they might give ſuch example as ſhould be for the edification of the heathen. And whence took he that note? *ſaid I.* It matters not whence he had it, *replied he*; it is ſufficient that the ſentiments of theſe great men do always imply a probability in themſelves. But Father *le Moine* does ſomewhat moderate that general permiſſion; for he will not allow it in *ancient* women: it is in his *Eaſie Devotion*; and, among other places, in *pag.* 127. 157. 163. *Youth*, ſays he, *may, by a certain natural right, dreſs it ſelf more then ordinary. Gorgeous attire is allowable in an age which is, as it were, the flower and prime of life. But a man muſt accordingly confine himſelf thereto; it were as extravagant to do it in a ſeaſon contrary to that, as to think to gather roſes in the ſnow. It is a prerogative of the ſtars onely to be always, as it were, in the Ball, as flouriſhing*

De Juſt. l. 4. *c.* 4. *d.* 14. *n.* 11.

rishing in perpetual youth. The safest course then were, for a man to take the advice of his reason, and a good looking-glass, and comply as well with decency as necessity; and then withdraw when night approaches.

This indeed argues abundance of judgement, *said I.* But that you may see, *continued he*, how generally provident our Fathers have been, I am to tell you, that in regard it would be many times to no purpose to allow young women to trim up themselves, if they have not money at their own disposal, there is another maxime established for their encouragement. You have it in *Escobar*. *A woman*, says he, *may take money from her husband upon divers occasions; and among others, she may take it to game withall, to buy her cloaths, and to get other things that she stands in need of.* *Chap.* of Theft. *tr.* 1. *ex.* 9. *n.* 13.

In troth, Father, this comes off excellently well. There are a many other things, *replied he*, might be insisted on; but we must omit them, to speak of those important Maximes which facilitate the exercise of holy things, as for instance, the manner of hearing *Mass*. Our greatest Divines, † *Gasper Hurtado* and * *Conink*, have taught, as to this business, *That it is enough to be bodily present at Mass, though a man be absent as to the mind; provided he behave himself with a certain external reverence.* † *De Sacr. to.* 2. *d.* 5. *dist.* 2. * *Q.* 83. *a.* 6. *n.* 197. Nay, *Vasquez* is a little more indulgent; for he says, *that a man fulfills the precept of hearing Mass, even though he have not the least intention to hear it.* All this you may find also in *Escobar*: and to make the business more evident, he exemplifies in those that are brought by force to Mass, and are fully resolved not to hear it. I should never have believed it, *said I*, if another had told me so much. To be short, *says he*, this is a thing which stands in some need of the authority of these great men; as also what *Escobar* says elsewhere, *That a wicked intention, as haply that of looking on women with an impure desire, joyned with that of hearing Mass as a man ought, hinders not a man from fully performing* *Tr.* 1. *ex.* 11. *num.* 74. & 107. & *tr.* 1. *ex.* 1. *n.* 116. *Tr.* 1. *ex.* 11. *num.* 31.

the

the duty; nec obest alia prava intentio, ut aspiciendi libidinose fœminas.

But there is yet a thing of extraordinary convenience in our learned *Turrianus*: *That a man may hear one half of a Mass from one Priest, and afterwards the other half from another*; *nay, that he may first hear the latter part of one, and afterwards the beginning of another*. Nay, to be free with you, it is farther allowable *to hear two halves of a Mass at the same time from two several Priests, as if one begins Mass when the other is at the Elevation: because a man may direct his attention both those ways at the same time, and two halves of a Mass make a whole one*; *duæ medietates unam missam constituunt*. And this hath been decided by our Fathers, * *Bauny*, † *Hurtado*, || *Azorius*, * *Escobar*, in the Chapter *Of the exercise of hearing Mass according to our Society*. And you shall see what consequences he draws thence, in the same book, of the Edition of *Lions* in the year 1644. and 1646. to this effect. *Whence I conclude, that you may hear Mass in a very short time*; *if, for example, you meet with four Masses celebrated at the same time, which issued out one after another, in such manner, as that when one began, another was at the Gospel, a third at the Consecration, and the last at the Communion*. I must confess, Father, *said I*, that by this method a man might hear Mass in an instant at our *Lady*'s Church. You see then, *replied he*, that we could do no more, as to what concerns the quick and easie hearing of Mass.

Select. p. 2. d. 16. dub. 7.

* *Ex. tr. 6. q. 9. p. 312.*
† *De Sacr. To. 2. de Missa, d. 5. diff. 4.*
|| *P. 1. l. 7. cap. 3. q. 3.*
* *Tr. 1. ex. 11. n. 73.*

But I come now to acquaint you how we have mitigated the rigour of the *Sacraments*, and particularly that of *Penance*. There you will find the extraordinary indulgence of our Fathers, and must admire to see, how Devotion, whereat all the world was startled, hath been treated of by our Fathers with such prudence, *that having overthrown that scar-crow which the Devils had set up at her gate*, they have rendred it *less troublesome then vice, and more easie then pleasure*; insomuch, *that, simply to live, is incomparably much more difficult then to live well*, to use the expression

expreſſion of Father *le* * *Moine.* Is not this a miraculous change? In troth, Father, *ſaid I,* I cannot forbear giving you my thoughts of it, I fear me you over-ſhoot your ſelves, and that this indulgence is much more likely to frighten the world from you, then to draw them to you. For the Maſs, for inſtance, is a thing ſo high and ſo holy, that it were enough to diſcredit your Authours with moſt people, but to ſhew them after what manner they ſpeak of it. This is very true, *ſays the Father,* in relation to ſome people; but do you not know that we accommodate our ſelves to all? You ſeem to have forgotten what I have ſo often told you to this purpoſe. That therefore ſhall be your entertainment at our next conference, putting off for that reaſon our diſcourſe of the *Mitigations of Confeſſion.* I ſhall make you ſo perfect in it, that it ſhall never out of your memory. Thereupon we parted; and ſo I conceive our next Dialogue will be concerning their POLITICKS.

* *Eaſie Devot.* *pag.* 244.291.

I am, &c.

Paris, June 3.
1656.

Since the writing of this Letter, I have ſeen the Book of PARADISE opened by an hundred Devotions, eaſie to be practiſed, *by Father* Barry; *as alſo that of the* Mark of Predeſtination, *by Father* Binet. *They are pieces worthy the peruſal.*

To

To the same.

LETTER X.

ARGUMENT.

Certain Jesuitical artifices *and* sleights *of Devotion. The mitigations of* Confession, *and the pious consequences thereof. The convenience of having* two *Confessors. A penitent not obliged to confess his frequent relapses. He may have his penance adjourned to the next world: is to be absolved, though he discover no likelihood of amendment. A woman that entertains a secret* Gallant *is not upon her confession obliged to dismiss him, if it be any inconvenience to her. How it comes that the* Jesuits *are so pestered with* Penitents. *What the next* occasions *of sinning are. In what cases it is lawfull to go to the* stews. *The doctrine of the Jesuits concerning* Attrition *and* Contrition: *the same concerning the* love of God. *When a man is obliged to* love *God according to* Escobar *and his Authours, when according to* F. Anthony Sirmond *and his Authours. The said* Sirmond's *comparison between the* Judaical *and* Christian *laws.*

SIR,

I Am not yet come to the *Politicks* of the Society, but have to do with one of their greatest principles. Here

Here you shall find the Mitigations of *Confession*, which certainly must needs have been the most fortunate course that these Fathers could have taken to insinuate into all the world, never refusing any. This is a thing must needs be known before we proceed any farther; for which reason the Father thought fit to afford the ensuing instruction.

You may have gathered, *said he*, from my former discourses, with what success our Fathers have taken the pains, by a certain gift of illumination proper onely to them, to discover abundance of things as allowable, which were heretofore forbidden. But in regard there yet remain certain sins which cannot be excused, and whereof the onely remedy is *Confession*, it was but requisite to soften the difficulties of it by the ways I am now to acquaint you withall. So that having, through all our precedent Conferences, shewn how they have taken away the scruples which troubled mens consciences, by making them perceive, that what they thought ill was not such; all my business in this is, to discover to you the manner how easily to expiate what is really sin, by rendring Confession as easie as it hath formerly been difficult. And how is this done, Father? *said I.* By a sort of admirable contrivances, *replies he*, proper onely to our Society; such as our Fathers of *Flanders*, in the *Image of our first age*, call *pious and holy sleights*, and a kind of *sanctified artifice of Devotion*, piam & religiosam calliditatem, & pietatis solertiam, *l.*3. *c.*8. 'Tis by the assistence of these inventions, *that crimes are now-a-days expiated*, alacriùs, *with greater chearfulness and fervency then they were heretofore committed: insomuch that many shake off their pollutions with much more expedition then they contract them*, plurimi vix citiùs maculas contrahunt quàm eluunt, as it is said in the same place. *L.*3. *or.*1. *p.*401. & *l.* 1. *c.*2.

Father, *said I*, would you do me the favour to teach me these so beneficial *sleights*? There are a great number of them, *repli'd he*: for as there are a many things in Confession not easie to be endured, so are there easie provisions made against them. And whereas the main trouble of it consists in these heads, the *shame* it is to confess some

certain sins, the *exactness* requisite in particularizing the circumstances, the *penance* a man must undergo for the same, the *resolution* to be made not to fall into the like again, the care to avoid the *next occasions* whereby a man comes to be ensnared, and the *remorse* which he should be guilty of for the committing of them: I doubt not but I shall this day so far satisfie you, that there shall be nothing irksome in all this; so extreamly carefull have they been to leave out of a remedy so necessary and soveraign, whatever were harsh and indigestible.

For, to begin with the trouble, or *confusion*, that attends the confession of certain sins, it being, as you are not to learn, a thing of no small consequence for a man to keep himself as right as he can in the esteem of his Confessour, is it not an extraordinary convenience for him to be permitted (according to our Fathers, and among the rest *Escobar*, who cites for it *Suarez*,) *to have two Confessours, one for* mortal, *and another for* venial *sins, so to be in good reputation with his ordinary Confessour*? utì bonam famam apud ordinarium tueatur? *provided he do not thence take any encouragement to go still on in mortal sin.*

Tr. 7. a. 4. n. 135.

This he seconds with another ingenious contrivance, to shew a man how he may confess a sin even to his ordinary Confessour, who yet shall not perceive that it was committed since his last confession. *That is*, says he, *to make a generall Confession, and to shuffle in that last sin among all the rest which he charges himself withall in gross.* He affirms the same thing elsewhere. And I fear not but you will acknowledge that this decision of Father *Bauny* takes away much of the shame it is to a man to confess his frequent relapses; *That unless it be upon some certain occasions, which happen very seldom, there is no reason the Confessour should ask whether the sin a man charges himself with be an habituall sin; and that he is not obliged to answer to that point, because he hath no such priviledge as to put his penitent to the shame of declaring his frequent relapses.*

Princip. ex. 2. n. 73.

Theol. Mor. tr. 4. q. 15. p. 137.

How,

How, Father? *said I*, this amounts to as much as if one should say, that a *Physician* hath not the priviledge to ask his *Patient*, whether it be long since his fever took him. Does not the difference of sins consist in their different circumstances? and is it not the main design of a true Penitent, to lay open the state of his Conscience before his Confessour with a sincerity and clearness, such as if he were speaking to *Jes. Christ* himself, whose person the Priest at that time represents? And is not a man extreamly a stranger to this disposition, when he conceals his frequent relapses, so to smother the greatness of his sin?

This put the good Father to a little loss, who yet endeavoured rather to shift off the difficulty then resolve it, by bringing upon the stage another rule of theirs, which introduces a fresh confusion, and does not in the least confirm this decision of Father *Bauny*; which, in my judgement, is one of their most pernicious maximes, and such as is onely fit to encourage wicked men in their evil courses. I grant you, *said he*, that the habit of sinning adds to the malice of sin, but it changes not its nature; and that is the reason why a man is not obliged to make confession thereof, according to the direction of those Fathers of ours whom *Escobar* cites, *That a man is obliged to confess onely the circumstances that alter the species of the sin, and not those that aggravate it.* *Princ. ex. 2. n. 39.*

This rule does our Father *Granados* walk by, when he says, *that if a man hath eaten flesh in Lent, it is sufficient if he accuse himself onely of having broken the fast, without particularizing whether it was in eating flesh, or in making two fasting-day meals.* *Part. 5. cont. 7. tr. 9. d. 9. num. 22.* And according to our Father *Reginaldus*, *A fortune-teller, making use of the black Art, is not obliged to discover that circumstance; but it is sufficient, if he says, he hath practised Divination, without expressing whether it were by Chiromancy, or by contract with the Devil.* *Tr. 6. l. 6. c. 4. n. 114.* And * *Fagundez*, another of our Society, affirms, that, *to carry* * *Part. 2. l. 4. c. 3. n. 17.*

away a maid is a circumſtance that a man is not obliged to declare, when the maid had conſented thereto. Our Father *Eſcobar* cites all this in the ſame place, with a many other very curious deciſions concerning the circumſtances which a man is not obliged to confeſs. There you may find them your ſelf. Theſe indeed, *ſaid I*, are *artifices of Devotion* of very great convenience.

Num. 41, 61, 62.

And yet all this, *replied he*, would come to nothing, if there were not alſo a mitigation of *Penance*; which is that that moſt of all deterrs men from *Confeſſion*. But now it is ſo qualified, that even the moſt delicate need not be frightned at it, after what we have maintained in our *Theſes* of the Colledge of *Clermont*; That *if the Confeſſour impoſe a penance proportionable to the offence*, conveni-entem, *and that a man will not ſubmit thereto, he may be quit by renouncing both the abſolution and the penance impoſed.* So Eſcobar, in *the practice of Penance according to our Society*, affirms, *that if the Penitent declare himſelf willing to have his penance adjourned to the next world, and to ſuffer in Purgatory the whole puniſhment due to him, then is the Confeſſour obliged to impoſe a very light penance upon him, for ſatisfaction of the Sacrament; but more eſpecially if he diſcover any averſion to undergo a greater.*

Tr. 7. *ex.* 4. *n.* 188.

That granted, *ſaid I*, there's no reaſon *Confeſſion* ſhould be called the Sacrament of *Penance*. You are miſtaken, *replied he*, for there is ſtill ſomething impoſed by way of penance, for form ſake. But, Father, *ſaid I*, do you think that man fit to receive abſolution, that is unwilling to ſuffer any thing that is painfull or afflictive to expiate his offences? And when men are in ſuch a condition, ſhould you not rather *bind* their ſins then *looſe* them? Have you the true Idea of your Miniſtery, and know not that you are therein to exerciſe the power of *binding* and *looſing*? Do you think it lawfull to give abſolution indifferently to all that deſire it, without ever examining, beforehand, whether *Jeſ. Chriſt* looſes thoſe in heaven whom you abſolve on earth? How? *replied the Father*, do you imagine us ignorant, *that the Confeſſour ought to judge of the diſpoſition of his Penitent, as well becauſe he is obliged not to diſpenſe the Sacrament*.

Sacraments to those that are unworthy thereof, Jes. Christ *having enjoyned him to be a faithfull Steward, and not to cast that which is holy unto Dogs; as also because he is a Judge, and that it is the duty of a Judge to do justice in loosing those that deserve it, and binding those that do not; and lastly, because he ought not to acquit those whom* Jesus Christ *condemns?*

Whose words are these, Father? *said I.* Our Father *Filiutius*'s, *replied he.* You make me admire, *said I*; I should rather have taken them to be one of the Fathers of the Church. But, Father, this passage might well startle all Confessours, and make them very circumspect in the dispensation of this Sacrament, so as to examine well, whether their Penitents be sufficiently contrite, and see that the promises they make, not to sin for the future, be admittable. There's no difficulty at all in it, *replies the Father*; *Filiutius* hath been more carefull then to leave Confessours in any trouble, and therefore gives them, immediately after those words, this easie method to avoid it. *The Confessour shall not need be in any trouble as concerning the disposition of his Penitent. For if he discover not sufficient expressions of his remorse, the Confessour hath no more to do then to ask him whether he doth not in his soul detest his sin; to which if he answer, that he doth, he is obliged to believe him. The same thing is to be said of Resolutions made for the future; unless there happen to be some obligation to make restitution, or to avoid some next occasion.* *To.* 1. *tr.* 7. *num.* 354.

For this passage, Father, *said I*, it is easily seen it comes from *Filiutius*. You are mistaken, *says the Father*; he hath taken it *verbatim* out of *Suarez*. But, Father, *said I*, this latter passage of *Filiutius* destroys what he had asserted in the former. For he utterly devests the Confessours of all power of being *Judges* of the disposition of their penitents, when he obliges them to take their own words, even when they do not discover a sufficient remorse of conscience. Or is there such an infallibility in their bare assertions that that simple expression is conclusive? I much fear me, your Fathers have but too much experience, that *P.* 3. *to.* 4. *Disp.* 32. *Sect.* 2. *n.* 2.

all thoſe who make ſuch promiſes keep them not ſo exactly, nay, I am miſtaken if they do not often find the contrary. It matters not, *ſaies the Father*, the Confeſſours are nevertheleſs oblig'd to believe them. For Father *Bauny*, who hath ſifted this queſtion very narrowly in his *Summary of ſins*, concludes, *ca.* 46. *p.* 1090, 1091, 1092. *that, whenſoever thoſe who are ſo far guilty of frequent relapſes, that no amendment can be perceived, caſt themſelves at the feet of the Confeſſour, and tell him that they are ſorry for what is paſt, and will be reformed for the future, he ought to believe them, though upon no other ground then that of their bare aſſertions, though it may well be preſumed, that ſuch reſolutions proceed not but from the teeth outward. Nay, though they are afterwards more violently carried away with the ſame ſins, yet ought they not, in my opinion, to be deni'd abſolution.* Now am I confident that all your doubts are diſperſed.

But, Father, *ſaid I*, methinks you put the Confeſſours to a great inconvenience, when you oblige them to believe the contrary to what they ſee. You apprehend not, *ſaid he*, the buſineſs right; that ſignifies no more, then that they are to act and abſolve as if they did believe that reſolution to be good and firm, though, in effect, they believe the contrary. And ſo are the fore-recited paſſages explained by our Fathers *Suarez* and *Filiutius*. For having affirmed, *that the Prieſt is obliged to believe his Penitent upon his own word*, they adde, *that there is no neceſſitie the Confeſſour ſhould be perſuaded that the reſolution of his Penitent will be effectual, nor, indeed, that he think it probably may: but it is ſufficient he imagine, that at that inſtant he hath ſome ſuch intention in general, though he expect he ſhould fall again in a ſhort time. And this is unanimouſly the doctrine of all our Authours.* Ità docent omnes Authores. Will you doubt of a thing taught by all our Authours?

What then, Father, *ſaid I*, will become of that acknowledgment which Father *Petavius* was forc'd to make in the Preface before his Book of *Publick Penance*, p. 4. *That the holy Fathers, Doctours, and Councils, unanimouſly agree, and hold as an infallible truth, that the Penance which is prepuratory to the Euchariſt ought to be full of reality, conſtancy*

ſtancy and courage; not lazie and luke-warm, or ſubject to back-ſlidings and relapſes? Do you not perceive, *replied he*, that Father *Petavius* ſpeaks of the ancient Church? but this now is ſo far *unſeaſonable*, to uſe the expreſſions of our Fathers, that, according to Father *Bauny*, the contrary onely is true. *Tr. 4. q. 15. pag. 95.* *Some Authours affirm that Abſolution ought to be denied thoſe who fall often into the ſame ſins, and that eſpecially when, after they had been divers times abſolved, there is not the leaſt appearance of any amendment: and there are others that hold the contrary. But the onely true opinion is, that they ought not to be denied abſolution. And though they make not an advantage of the good inſtructions that are many times given them; though they have not performed the promiſes they had made to reform their lives; though they have not endeavoured to become more ſanctified; it matters not: and, let others ſay what they will, the opinion that is moſt true, and conſequently moſt to be embraced, is, that, even in all theſe caſes, they ought to be abſolved.* And elſewhere, *That they ought not to be denied or delayed abſolution who continue in habitual ſins, againſt the Laws of God, Nature, and the Church, though they diſcover not the leaſt hope of amendment.* Etſi emendationis futuræ nulla ſpes appareat. *Tr. 4. q. 22. pag. 100.*

But, Father, *ſaid I*, this confidence of never miſſing abſolution might very well induce and encourage ſinners------ I know what you would ſay, *replied the Father, interrupting me*; but hear Father *Bauny*, q. 15. *Abſolution is not to be denied him who acknowledges, that the very preſumption of being abſolved had encouraged him to ſin with much more freedom then he might have done, had it not been for that preſumption.* And Father *Cauſſin*, maintaining this Propoſition, ſaies, *p.* 211. of his Anſwer to *Theol. Mor. That if it were not true, there were no uſe of Confeſſion as to the greateſt part of the world, and there were no other remedy for ſinners then the bough of a tree and a halter.* O, Father, *ſaid I*, what ſhoals of people muſt theſe Maxims needs draw to your Confeſſion-ſeats! Nor, indeed, *replied he*, can you eaſily believe what multitudes do come; *we are forewhelmed and over-run, as it were, with the throngs of our Penitents*; Pœnitentium numero obrui-

L. 3. cap. 8. mur; as it is ſaid in *The image of our firſt age.*

I know, *ſaid I*, an eaſie way to eaſe you of that importunate trouble. You need doe no more then oblige ſinners to avoid the *next occaſions* of ſinning. This onely invention would put you into perfect eaſe. We do not deſire that eaſe, *replied he*, for, as it is ſaid in the ſame Book, *The main deſign of our Society is, to endeavour the eſtabliſhment of vertue, to carry on the war againſt vice, and to cultivate an infinite number of ſouls.* And whereas they are very few who are willing to avoid the *next occaſions*, it was but requiſite to define what we meant by a *next occaſion*, as may be ſeen in *Eſcobar*, in the *Practice of our Societie. That is not called a* next occaſion *wherein a man ſins but ſeldome, as, for inſtance, to make uſe of a woman that lives in the ſame houſe with one three or four times in a year, when it proceeds from a ſudden temptation coming upon him*; or, according to Father *Bauny*, *once or twice a month*, ſtarting this queſtion, viz. *What courſe is to be taken between Maſters and their Maids, and Couſins of both ſexes living together, and by that means mutually induced to ſin?* It is fit they ſhould be ſeparated, *ſaid I.* He indeed affirms they ſhould, *replied he, in caſe their relapſes be* frequent, *and in a manner* quotidian; *but if their enjoyments are but ſeldome, as haply* once or twice a month, *and that they cannot be ſeparated without incurring ſome great prejudice and inconvenience, they ought to be abſolved, according to his Authours, and, among others,* Suarez; *provided they make good promiſes not to ſin any more, and be truly ſorry for what is paſt.*

Tr. 7. ex. 4. num. 226.

Pag. 1082, 1089.

I underſtood him very well, for he had taught me before what the Confeſſour muſt be ſatisfied with, to judge of that ſorrow. And Father *Bauny*, *continued he*, permits thoſe that are engaged in the *next occaſions*, *to continue therein, when they cannot avoid them without finding the world matter of diſcourſe, or running into ſome inconvenience thereby.*

P. 1083, 1084.

In

In like manner, he saies, *That a Confessour may and ought to absolve a woman who entertains in her house a man with whom she sins often, if she cannot disengage him without loss of reputation; or that there be some reason he should be still retained*; si non potest honestè ejicere, aut habeat aliquam causam retinendi: *provided she make a resolution not to commit evil with him any more.* *Theol. Mor. tr. 4. de panit. q. 14. pag. 94. & q. 13. p. 93.*

Well, Father, *said I*, the *obligation* to quit the occasions of sinning is certainly attended with very easie *conditions*, if the least ensuing inconvenience makes it void: but, if I mistake not, a man may chuse whether he will avoid them, even according to your Fathers, when there is no trouble at all. 'Tis very true, *replied he*; though this, as a general rule, is not without some exception. For Father *Bauny* saies, *It is lawfull for persons of all qualities, conditions and sexes, to goe into the places of common prostitution, there to convert sinfull women, though it be very probable that they will commit sin there themselves; nay haply, though they have found by frequent experience, that they are drawn into sin by the very sight and insinuations of such women. And though there are some Doctours who approve not of this opinion, and do absolutely believe, that it is not lawfull for a man to hazzard his own salvation to relieve his neighbour, yet shall I not stick to embrace the opinion they oppose.* *Ibid.* These, Father, *said I*, are a new sort of *Evangelists*; but upon what ground is it that Father *Bauny* gives them this *Mission*? Upon a certain principle of his own, *said he*, cited by him out of *Basilius Pontius*. I have given you an account of it formerly, and I think you cannot but remember it. 'Tis this, *That a man may directly, and for it self*, primò & per se, *seek after such an occasion, for either the temporal or spiritual good of himself or his neighbour.*

These passages I thought so horrid, that I was almost in a mind to break off the discourse; but I smothered that sentiment, to give him way to proceed, and, accordingly, onely ask'd him, What consonancy is there, Father, between this doctrin and that of the Gospel, which *obliges a man to pluck out his eyes, and to cut off that which is most necessary, when it is obstructive as to salvation*? And how

how can you imagine that a man voluntarily continuing in the occaſions of ſinning can ſincerely deteſt ſin? Is not the contrary apparent, that is, that he hath not the ſenſe thereof which he ought to have, and that he hath not yet attained that true converſion of the heart, which begets in a man as great a love for God as he had had for the Creatures? How? *ſaid he*, that were little leſs then *true contrition.* It ſeems you are yet to learn, that, as Father *Abbé de Boiſie, part. 2. p. 50.* *Pintereau* ſaies, *All our Fathers unanimouſly teach, that it is an errour, nay, almoſt a hereſie, to affirm that* contrition *is neceſſary; and that* attrition *alone (and that grounded upon no other motive then the torments of Hell, which excludes the deſire of offending,) is not ſufficient with the Sacrament.*

How, Father? *ſaid I*, is it almoſt an article of faith, that attrition proceeding from the fear of torment ſufficeth with the Sacrament? I preſume this tenet is particularly held onely by your Fathers. For others, who believe Attrition with the Sacrament to be ſufficient, do yet require there ſhould be ſomething in it of the love of God. Farther, ſome of your own Authours held not this doctrine ſo certain heretofore. For your Father *Suarez* hath this expreſſion; *Though it be a probable opinion,* ſaith he, *that Attrition is ſufficient with the Sacrament, yet it is not certain; nay, it may be erroneous;* non eſt certa, & poteſt eſſe falſa. *If it be erroneous, Attrition is not ſufficient to effect a man's Salvation. He therefore that dies wittingly in that condition, voluntarily runs the moral hazzard of eternal damnation. For this opinion is neither very ancient, nor very common;* nec valde antiqua, nec multùm communis. Neither was *Sanchez* over-confident of the certainty of it; ſince he ſaies, *That the ſick perſon and the Confeſſour, who at the point of death ſhould be ſatisfied with Attrition with the Sacrament, were guilty of mortal ſin, by reaſon of the great hazzard of damnation wherein the Penitent ſhould be, if the opinion aſſuming,* that Attrition is ſufficient with the Sacrament, *be not certainly true.* Of the ſame opinion was *Comitolus,*

De Pœnit. q. 90. ar. 4. diſp. 15. Sect. 4. n. 17.

Sum. l. 1. c. 9. n. 34.

tolus, when he saies, *that it is not oversafe to believe, that Attrition is sufficient with the Sacrament.* *Resp. l. 1. q. 32. n. 7, 8.*

How is that? *saies the good Father, interrupting me at those words:* it seems then you reade our Authours. 'Tis very well done; but it were better that, when you do reade them, it were with some of us. Do you not perceive that, becaus you have read them alone, you conclude that those passages do somewhat prejudice those who now maintain our doctrine of *Attrition?* whereas we should have shewn you, that nothing addes more to their reputation. For what glory is it to our present Fathers, that they have, of a sudden, so generally spred their opinion, that, Divines excepted, there's hardly any one but imagines, that what we now hold concerning Attrition, was, from the beginning, the absolute Creed of the faithfull? So that when you demonstrate by our very Fathers, that, not many years since, *this opinion was not certain*, what doe you but attribute the honour of this establishment to our latest Authours?

Thus our intimate friend *Diana* thought he put an obligation upon us, by laying down the several degrees whereby it is come to this height.

That heretofore, saith he, *the ancient Schoolmen held, that a man had no sooner committed a mortal sin, but he stood in need of Contrition, is true. But since, it hath been believed that a man is not obliged thereto, but onely on festival daies. Afterwards it was thought necessary onely when the people stood in fear of some great calamity. That, according to others, a man was obliged not to delay it long, when near death. But that our Fathers,* Hurtado *and* Vasquez, *have very excellently confuted all these opinions, and demonstrate, that a man is not obliged thereto, save when he cannot be absolved any other way, or at the point of death.* But to proceed to the miraculous progress of this doctrine: I shall adde, that our Fathers, * *Fagundez*, † *Granados*, and || *Escobar*, in the *Practice of our Societie*, have decided, *That Contrition is not necessary even at the point of death,* *P. 5. tr. 13.*

* *Præc. 2. t. 2. c. 4. n. 13.*
† *P. 3. Cont. 7. tr. 3. d. 3. Sect. 4. num. 17.*
|| *Tr. 7. ex. 4. n. 88.*

death; *because*, say they, *if Attrition with the Sacrament be not sufficient at the point of death, it would follow that Attrition were not sufficient with the Sacrament.* And our learned * *Hurtado*, cited by † *Diana*, and by || *Escobar*, goes yet farther; for he says, *Is that remorse which proceeds purely from a man's reflexion on the temporal inconvenience following upon the sin he hath committed (as the loss of health or money) sufficient, or no? We must distinguish. If he look not on that evil or inconvenience as coming from the hand of God, the remorse is not sufficient; but if he believe that it does come from God, as in effect all evil*, as *Diana* saies, *except that of sin, comes from him, such a remorse is sufficient.* *Escobar* saies the same thing in the *Practice of our Society.* Our Father *Franciscus* * *Amicus* affirms also the same thing.

* *De sacr. d.* 6. † *Part.* 4. *tr.* 4. *Miscell. R.* 193. || *Tr.* 7. *ex.* 4. *num.* 91.

* *T.* 8. *dis.* 3. *num.* 13.

This startles me, Father, *said I.* For I see not any thing in this kind of *attrition* but what is natural; and so a sinner may become worthy absolution without any supernatural grace: now there's not any one but knows this to be a Heresie condemned by the Council. I should indeed have thought so, as well as you, *replied he*; and yet there is a necessity it should be otherwise. For our Fathers of the College of *Clermont* have maintained in their *Theses*, *That Attrition may be holy, and sufficient for the Sacrament, though it be not supernatural.* And in those of *August*, 1643. *That a purely natural Attrition is sufficient for the Sacrament, provided it be honest.* Ad Sacramentum sufficit Attritio naturalis, modò honesta. There can no more be said to this point, unless I should adde a consequence easily drawn from these principles, which is, that Contrition is of so little concernment as to the Sacrament, that, on the contrary, it would prove prejudicial thereto, in that, taking away sins of it self, it would leave nothing for the Sacrament to doe. This is affirmed by our Father * *Valentia*, that eminent *Jesuit*; *Contrition is not requisite at all*

May 23. *June* 6. 1644. *Col.* 4. *n.* 1.

* *Tom.* 4. *Disp.* 7. *q.* 8. *p.* 4.

all in order to obtain the principal effect of the Sacrament; nay, on the contrary, it is rather obſtructive: imò obſtat potiùs quò minùs effectus ſequatur. There cannot any thing be ſaid more to the advantage of *Attrition.*

I am of your mind, Father, *ſaid I*, but give me leave to give you my thoughts of it, and diſcover to you what Exceſſes this doctrine runs into, when you affirm that Attrition, wrought in a man by the meer fear of torment, is, with the Sacrament, ſufficient to juſtifie ſinners: does it not clearly follow, that people may expiate their ſins all their life in that manner, and conſequently be ſaved without ever having loved God in their lives? Durſt your Fathers maintain this? I ſee well enough by what you ſay, *replied the Father*, that you are not much skilled in the doctrine of our Fathers concerning the *love of God.* It is the laſt draught of their *Morality*, and that of the greateſt conſequence of any. You might have apprehended ſomething of it by the paſſages I have cited touching *Contrition.* But I ſhall furniſh you with others, and therefore interrupt me not, for they are very conſiderable in the ſequel.

Hear then *Eſcobar*, who cites the different opinions of our Authours upon this ſubject, in the *Exerciſe of the love of God according to our Society*, upon this queſtion, *When is a man obliged to have actually an affection for God?* Suarez *ſaies, it is ſufficient a man love him before he dies; not aſſigning any particular time.* Vaſquez, *that it is ſufficient even at the point of death. Others, when a man receives his baptiſm. Others, when he is obliged to be contrite. Others, upon holy-days. But our Father* Caſtro Palao *diſputes againſt all thoſe opinions, and that juſtly,* meritò. Hurtado de Mendoza *pretends, that a man is obliged to doe it once every year, and that we are very gently dealt withall, to be diſpenſed with from doing it oftner. Our Father* Coninck *believes a man to be obliged once in three or four years.* Henriquez, *once in five years. But* Filiutius *affirms it to be probable that, in rigour, a man is not obliged every five years. When then? He refers it to the judgement of the wiſe.*

Tr. 1. *ex.* 2. *n.* 21. & *tr.* 5. *ex.* 4. *n.* 8.

I took no notice of this *Drollery*, where the ſpirit of man does ſo inſolently ſport it with the Love of God.

But

But, *continued he*, our Father *Anthony Sirmond*, who triumphs upon this subject in his admirable Book of the *Defence of vertue*, discourses thus; *Tr. 2. Sect. 1. pag. 12, 13, 14, &c.* *Saint* Thomas *saith, that a man is obliged to love God as soon as he is grown up to be master of his reason and discretion. But that's a little too soon.* Scotus, *every Sunday: upon what ground? Others, when a man is in some grievous temptation. True, in case there be no other way to avoid the temptation.* Sotus, *when a man receives some benefit from God. 'Tis good to be thankfull. Others, at the point of death. That's somewhat of the latest. I cannot be perswaded it ought to be done at every reception of some Sacrament. For in that case* Attrition *with* Confession *is sufficient, if it stand with a man's convenience.* Suarez *saies, that a man is obliged thereto at some certain time. But what? Of that he leaves you to be judge your self, as not knowing what to say to it. Now what that Doctour knew not, I know not who does know.* And, in fine, he concludes, that a man is not, in rigour, obliged to any thing but the observation of the other commandments, without any affection towards God, or resignation of our hearts to him, provided that we do not hate him. This is that he would prove throughout all his second Treatise. You cannot but see it in every page, and, among the rest, in the 16, 19, 24, 28. where he hath these words: *God, when he commands us to love him, is satisfied if we do but obey him in his other Commandments. If God had said, I will destroy you, how obedient soever you may be to me, if you do not withall give me your hearts; were this a motive proportionable to the end which God might and ought to propose to himself? It is therefore said, that we shall love God by doing his will, as if we had for him all the affection that could be, that is, as if the motive of Charity enclined us thereto. If this really happen, 'tis so much the better; if not, we shall nevertheless, in rigour, still obey the Commandment of Love, by doing the works thereof. So that, (do but observe the goodness of God) we are not so much commanded to love him, as not to hate him.*

And thus have our Fathers disengaged men from that irksome obligation of loving God actually. And this doctrine is of so great importance, that our Fathers, *Annat*, *Pinteraau*, *le Moine*, and *A. Sirmond* himself, have very

very vigorouſly maintained it, when ſome made it very much their buſineſs to oppoſe it. I refer you to their Anſwers to the *Moral Theologie*, and particularly to that of Father *Pintereau*, in the 2. *p.* of the *Abbot of Boiſie*, pag. 53. You may judge of the conſequence of this Diſpenſation according to the price which he ſays it coſt, which is the bloud of *JESUS CHRIST*. There you will find the tranſcendency of this Doctrine. There you will find, that to be diſpenſed from the troubleſome obligation of loving God, is the privilege of the *Evangelical* Law above the *Judaical*. *It was but reaſonable*, ſaith he, *that God, in the Law of Grace of the New Teſtament, ſhould take away that troubleſome and difficult obligation, (which was in force under the Law of rigour,) of exerciſing acts of perfect Contrition in order to Juſtification; and that he ſhould inſtitute Sacraments, ſuch as, in its ſtead, might carry on a more eaſie diſpenſation. Otherwiſe, Chriſtians, who are the children, could not be reconciled unto and received into the embraces of their Father upon ſo eaſie terms, as the Jews, who were ſlaves, could obtain mercy from their Lord.*

O, Father, *ſaid he*, there's no patience in the world but you are able to overcome, nor can a man poſſibly without horrour hear the things you have entertained me with. They come not from me, *replied the Father*. I know it very well, *ſaid I*. But I ſee not any averſion you have for them; nay, you are ſo far from deteſting the Authours of theſe Maxims, that you highly eſteem them. Do you not fear, leſt your compliance with them may make you a partaker of their guilt? Or, can you be ignorant, that Saint *Paul* thinks *worthy of death, not onely thoſe who are the Authours of evils, but alſo thoſe that conſent thereto?* Was it not ſufficient, that by your palliations you have permitted men to doe many things which were forbidden, but you muſt farther give them occaſion to commit even thoſe crimes, which, by the eaſineſs and aſſurance of Abſolution ſo freely by you profered to them for the ſame, you could not excuſe, by deveſting, to that purpoſe, the Prieſts of all Power, and obliging them, rather like *ſlaves*, then *Judges*, to abſolve the moſt inveterate ſinners, without requiring the leaſt love towards God, amendment of life, or expreſ-

ſion

ſion of remorſe, other then *Promiſes* thouſands of times broken, without doing any penance, but *what they themſelves ſhall think fit to ſubmit to*, and without enjoyning them to avoid the occaſions of ſinning, *if they receive the leaſt inconvenience thereby*? But you are yet more extravagant, and the liberty you have taken to unſettle the moſt ſacred rules of Chriſtian conduct, extends to an abſolute over-turning of the Law of God. You violate *the great Commandment on which hang all the Law and the Prophets.* You give Piety an aſſault in the very heart, you deprive it of that ſpirit whence it derives all vigour and life. You affirm the love of God not to be neceſſary to ſalvation; nay, your exceſs is ſuch, as to pretend that this diſpenſation from the love of God is the advantage that the world derives from *JESUS CHRIST.* This certainly is the very height of impiety. The price of the bloud of *Jeſus Chriſt* ſhall be to procure us a diſpenſation from loving him. Before the *Incarnation* men were obliged to love God, but ſince that *God hath ſo loved the world as to beſtow on it his onely Son*, the world, redeemed by him, ſhall be diſcharged from loving him. Strange Divinity of our days! That men ſhould preſume to take away that Anathema which Saint *Paul* pronounces againſt *thoſe who love not the Lord JESUS.* That which Saint *John* ſaies is clearly blown away, that, *He who loveth not, remains in death*; nay, what is ſaid by *Jeſus Chriſt* himſelf, that, *He who loves him not, keepeth not his Commandments.* Thus do they make thoſe worthy the enjoyments of God in Eternity, who never loved God in their lives. Behold the *Myſtery of iniquity* accompliſhed. Open your eyes at length, Father, and, if you have not been moved by the other extravagances of your Caſuiſts, let the extraordinarineſs of thoſe laſt draw you out of them. 'Tis my hearty prayer for you, and all your Fathers; and withall, that God would be pleaſed ſo to enlighten them, that they may ſee how uncertain that light is whereby they have been led into ſuch precipices, and fill thoſe with his Love, who give men a diſpenſation from it.

After ſome farther diſcourſe of this nature, I took leave of the Father. And I ſee no great likelihod of ever

ever visiting him again. But be not at all troubled at it; for if there be any necessity I should entertain you farther with their *Maxims*, I am so well read in their books, that I am able to acquaint you with as much of their *Morality*, and haply more of their *Politicks*, then he would have done himself.

I am, &c.

Paris, *Aug.* 2. 1656.

L TO

TO

THE REVEREND FATHERS

OF

THE SOCIETY OF JESUS.

From the Authour of the

LETTERS to the PROVINCIAL.

LETTER XI.

ARGUMENT.

The Jesuits, *nettled by the precedent* Letters, *pretend to answer them, charging the* Authour *with want of seriousness in things relating so much to Religion, and a breach of fraternal Charity. The difference there is between laughing at* Religion *it self, and those that by their extravagant doctrines profane it. The practice of the* Fathers, Prophets, Saints, Christ, *and* God *himself in such cases. The reason why most people*

people will not, upon the firſt apprehenſions, believe the doctrin of the Jeſuits *to be ſo deſtructive to Chriſtian* Religion. *Four Rules whereby to judge whether* Satyr *and* Reprehenſion *proceed from the ſpirit of* Piety *and* Charity, *or from that of* Impiety *and* Exaſperation. *How far the Authour of the* Letters *hath obſerved them; and, by way of parallel, of what account they are among the* Jeſuits *in all their writings.*

REVEREND FATHERS,

I Have met with the *Letters* which you ſcatter abroad in anſwer to thoſe I have written to one of my friends, a PROVINCIAL, upon occaſion of your *Morality*, wherein one of the principal points of your vindication is, that I have not been ſerious enough, when I have treated of your *Maxims*. And this you repeat over and over, in all your writings; and preſs ſo far, as to affirm, *I make ſport with holy things.*

This reproach, Fathers, as it is very much unexpected, ſo is it no leſs unjuſt. For where do you find me ſporting with *holy things*? You particularly inſtance in the Contract MOHATRA, and the ſtory of JOHN D'ALBA. But are thoſe the things which you call *holy*?

Do you look on the *Mohatra* as a thing requiring ſo much veneration, that it were blaſphemy not to ſpeak of it without reſpect? And, for Father *Bauny*'s Lectures concerning *Theft*, whereby *John d'Alba* was induced to commit it againſt your ſelves, are they ſo *ſacred*, that you have a privilege to treat thoſe as Reprobates that laugh at them?

What, Fathers? muſt the frantick imaginations of your Authours be received for ſuch truths as wherein our Faith is concerned? and cannot people make ſport

with the passages of *Escobar*, and the fantastick and dischristian-like decisions of your other Authours, but they must be charged with *scoffing at Religion*? Is it possible you should presume to repeat so often a thing so irrational? Or are you not afraid, when you blame me for censuring your extravagances, to give me fresh occasion to laugh at the reproach, and to return it upon your own heads, by shewing, that I have not taken occasion to laugh at any thing but what is ridiculous in your books; and consequently, that when I make sport with your *Morality*, I am so far from jesting with holy things, as the doctrine of your *Casuists* is different from the holy precepts of the *Gospel*?

There is certainly, Fathers, a vast difference between laughing at Religion, and laughing at those that profane it, by their extravagant opinions. It were impiety to want a respect for the truths which the Spirit of God hath revealed; but it were no less impiety to want a contempt for the falsities which the spirit of man opposes thereto.

For, Fathers, since you force me to engage in this discourse, I beseech you consider, that, as Christian verities require *love* and *respect*, so the errours contrary thereto deserve onely *scorn* and *detestation*. The reason whereof is, that, as there are two things in the Truths of Religion, a divine *beauty*, that renders them amiable and inviting, and a sacred *majesty*, which makes them dreadfull and venerable; so are there likewise two things in Errours, *impiety*, rendring them horrid, and *impertinence*, making them ridiculous. And therefore as the Saints have ever, for Truth, these two sentiments of *love* and *fear*, and that their wisedom is comprehended between Fear, the *beginning*, and Love, the *end* of it; so have they, for Errour, these two sentiments of *detestation* and *contempt*, and their zeal is equally taken up to oppose by force the malice of the impious, and with scoffing to confute their folly and extravagance.

Flatter not your selves therefore, Fathers, with any hope to make the world believe, that it is a thing unbeseeming

beſeeming a *Chriſtian* to treat errours with ſcorn, ſince it is an eaſie matter to ſatisfie thoſe that know not ſo much, that this kind of proceeding is very juſtifiable, that it is frequent among the *Fathers* of the Church, and is authorized by the *Scripture*, and the examples of the greateſt Saints, nay, by God himſelf.

For do we not find, that God at the ſame time both hates and ſcorns ſinners; nay, ſo far, that even at the hour of their death, a time when their condition is moſt ſad and deplorable, the Divine wiſedom joyns laughter and ſcorn to that vengeance and indignation which ſhall turn them over into eternal puniſhment? *I will alſo laugh at your deſtruction, and mock when your fear cometh.* And the *Saints* actuated by the ſame ſpirit ſhall do the like, ſince that, according to *David*, when they ſee the deſtruction of the wicked, *they ſhall fear, and laugh at it*, the ſame time; Videbunt juſti, & timebunt, & ſuper eum ridebunt. And *Job* hath the like expreſſion, *the righteous man ſhall laugh them to ſcorn.*

But it is a thing very remarkable upon this occaſion, that, in the firſt words which God ſaid to man after his fall, we find a ſcoffing diſcourſe, and, according to the Fathers, a bitter Irony. For when *Adam* had broken the commandment, out of the hope which the Devil had put him into of being made like unto God, it is apparent out of the Scripture, that God, for his puniſhment, made him ſubject to death; and yet after he had brought him into that condition, as the reward of his ſin, he yet laughed at him in that poſture with this ſcoffing expreſſion, *Behold, man is become like one of us.* Which is *a ſharp and biting Irony*, wherewith God *reproved him moſt bitterly*, according to Saint *Chryſoſtome* and his interpreters. *Adam*, ſays *Rupertus*, *deſerved to be ſcoffed at by that Irony, and this ironical expreſſion made him more fully ſenſible of his indiſcretion, then a ſerious one could have done.* And *Hugo de Sancto Victore*, having affirmed the ſame thing, adds, *that this irony was a juſt reward for his ſottiſh credulity, and that this kind of* Satyr *is an act of juſtice, when he on whom it is beſtowed hath deſerved it.*

You ſee then, Fathers, that *deriſion* is ſometimes the

the fittest way to reduce men out of their extravagances, and that it is at those times an action of justice, because, as *Jeremy* saith, *The actions of those who go astray are worthy to be laughed at by reason of their vanity:* Vana sunt & risu digna. And it is so far from *impiety* to deride them, that it is an argument of divine *wisedom*, according to Saint *Augustin*; *The wise laugh at the imprudent, because they are wise, not according to their own wisedom, but the divine wisedom which shall laugh at the death of the wicked.*

In like manner the *Prophets*, filled with the Spirit of God, have made use of these derisions, as we see in the examples of *Daniel* and *Elias*. In a word, the very discourses of JESUS CHRIST himself are not without example thereof. And it is the observation of Saint *Augustine*, that when he would humble *Nicodemus*, who thought himself very well skilled in the law, *seeing him much lifted up with pride by his quality of Doctour among the Jews, he exercises and brings down his presumption by the depth of his demands, and reduces him to an incapacity of answering. What, said he to him, are you a Master in Israel, and ignorant of these things? Which is as much as if he had said, Arrogant Prince, acknowledge that you know nothing.* And Saint *Chrysostome* and Saint *Cyril* affirm upon that passage, that he deserved to be so derided.

You see then, Fathers, that if it should happen at this day, that such as pretend to be *masters* among the *Christians* (as *Nicodemus* and the *Pharisees* were among the *Jews*) be ignorant of the *principles* of Religion, and maintain, for instance, *that a man may be saved without ever loving God in all his life*, he did but follow the example of *Jesus Christ*, that should laugh at their ignorance and their vanity.

I doubt not, Fathers, but these sacred examples are sufficient to convince you, that it is not a proceeding contrary to that of the Saints, to laugh at the errours and extravagances of men; otherwise you must quarrel with that of the greatest Doctours of the Church, who have practised it. And among these may be numbred S. *Hierome*, in his letters, and in his writings against *Jovinian*, *Vigilantius* and the *Pelagians*; *Tertullian*, in his Apologetick against the stupidity of Idolaters; S. *Augustine*, against the Religious men of *Africk*, whom he calls

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the *Hairy men*; Saint *Irenæus*, against the *Gnosticks*; Saint *Bernard*, and other Fathers of the Church: who, having been imitatours of the Apostles, are to be imitated by the faithfull in all times, since that they are propos'd (let men say what they will) as a true modell for the Christians even of these days.

And this made me the more confident I could not doe amiss while I followed them. Which since I have sufficiently shewn that I have done, I have no more to say to this point, but onely those excellent words of *Tertullian*, which give an account of all my procedure. *What I have done is but, as it were, a triall of skill before a set combat. I have rather shewn you the wounds might be given you, then given you any. If there are some passages at which a man cannot well forbear laughing, it must be attributed to the subject treated of, inclining thereto. There are a many things which deserve to be thus laughed at, and made sport with, lest we might be thought to attribute any weight thereto by opposing them seriously. There's nothing more suitable to Vanity then Derision: and it is a priviledge proper to Truth, to laugh, because she is chearfull; and to scorn her enemies, because she is confident of Victory. 'Tis true, great care must be taken that the raillery be not flat and unworthy of Truth. But keeping those to that, when a man can with prudence make use thereof, it is but his duty to do it.*

What think you, Fathers? is not this passage very pertinent to our subject? *What I have done is onely a triall of skill before a combat.* I have been all this while onely in jest, and *have rather shewn you the wounds you might receive, then given you any.* I have simply laid down your passages, without making any reflexion thereupon; *if there hath happened any occasion of laughing, it is because the subject was inclinable thereto.* For what is more likely to occasion laughter, then to see a thing so grave as CHRISTIAN MORALITY fraught with such fantastick imaginations as yours are? For if, when mens expectations were so high concerning these maximes, that it was said that JESUS CHRIST *himself had revealed them to the Fathers of the Society*, one finds there, *That a Priest, who had received money to say a mass, may take more from others, by transferring to them all the part and interest he had in the Sacrifice; That a Religious man is not excommunicable for quitting his habit, to go and*

dance,

dance, steal, or repair incognito *to debauched places; and That a man satisfies the precept of hearing mass, by hearing four parts of a Mass at the same time, from severall Priests*; when, I say, a man meets with these decisions, and others of the same metall, it is impossible but that such an elusion of the expectation must needs cause laughter: for nothing more inclines thereto, then an incredible disproportion between what a man looks for, and what he finds.

And indeed how could a man otherwise treat of the greatest part of these matters, since that, according to *Tertullian*, to *speak seriously of them were to countenance them*? What, must we bring in *Scripture* and *Tradition* to shew, that for a man to run his enemy through behind his back, or to do it in an ambush, is to kill him *treacherously*; and that to buy a Benefice, is to give money as the *motive* of the resignation thereof? There are therefore some things fit to be contemn'd, and *deserve onely to be laughed at, and made sport with.* In a word, what this ancient Authour says, *there is nothing more suitable to Vanity then Derision.* And indeed the whole passage comes so suitably and with so much conviction to our purpose, that it is no longer to be questioned, whether errours may be laugh'd at without running into any *indecorum.* Nay, Fathers, I shall affirm, they may be laughed at without any breach of *charity*, though that be one of the things you most reproach me with in your writings. For *charity does sometimes oblige us to laugh at the errours of men, the rather to incline them to laugh thereat themselves, and to shun them*, according to the words of Saint *Augustine*; *Hæc tu misericorditer irride, ut eis ridenda & fugienda commendes.* The same charity does also many times oblige us to give them a repulse with indignation, according to this saying of *Gregory Nazianzen*, *The spirit of mildness and charity hath its angry sallies and emotions.* In a word, as Saint *Augustine* saith, *Who dares affirm that truth ought to remain weaponless to deal with falshood? and that it is lawfull for the enemies of Religion to frighten the faithfull with high words, and to divert them by pleasant passages; but that the Catholicks should not write but with a certain coldness of style, such as might lay the Readers asleep?*

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Is it not ſufficiently apparent hence, that according to this procedure we ſhould ſuffer the moſt extravagant and moſt pernicious errours to be brought into the Church, when it ſhall not be lawful to ſlight and abuſe them, for fear of being charged with running into an *indecorum*; nor yet to confute them with violence, for fear of being tax'd with want of charity?

What, Fathers, you ſhall be allowed to affirm that *one may kill another to avoid an affront, or a box o'th' ear*, and it ſhall not be lawful publickly to refute a common errour, of that importance? You are at liberty to hold, *that a Judge may, with a ſafe conſcience, detain what he had received for giving an unjuſt ſentence*, and others ſhall not have the ſame, to contradict you? You ſhall Print with the priviledge and approbation of your Doctors, *that a man may be ſaved without ever loving God*, and would muzzle their mouths who would defend that verity of our *Faith*, by telling them, that they are guilty of a breach of *fraternal charity*, for oppoſing you, and of *Chriſtian moderation*, for laughing at your *Maximes*. I fear me, Fathers, there are thoſe in the world, whom you could haply induce to believe ſuch a thing. If there be any ſo perſwaded, and that think I might commit a breach of the charity I owe you, by diſcrediting your *Morality*, I wiſh they had, with attention, examin'd whence that apprehenſion took its firſt riſe in them. For though they imagine it proceeds from their *Zeal*, which could not, without ſcandal, ſee their neighbour accuſed, yet I would entreat them to conſider, that it is not impoſſible it might come otherwiſe; nay, that it is probable it proceeds from that ſecret, and, many times, even to our ſelves, unknown *diſguſt*, which the unhappy leaven within us never fails to ſtir up againſt thoſe that endeavour the reformation of manners. And to give them a rule whereby they may diſcover the true principle thereof, I would ask them whether, at the ſame time that it pities them to ſee Religious men treated after this rate, they are not more troubled that Religious men ſhould treat Truth as they have done. And if they are incenſed not onely againſt the LETTERS, but alſo againſt the MAXIMES cited therein, I ſhall acknowledge that

their resentment may haply proceed from some Zeal, but not well illuminated; and then the passage here produc'd will sufficiently enlighten them. But if their violence be against the reprehensions, and not against the things reprehended, your Reverences must pardon me, if I cannot avoid telling them, that they are most grosly abused, and that their zeal is very blind.

'Tis certainly a strange *Zeal* that is incensed against those that discover publick enormities; and not against those that commit them! What new kind of *charity* is this that's offended, to see manifest errours baffled, meerly by bringing them on the stage; and is not mov'd to see *Morality* turn'd upside down by those errours? If these Persons were in danger to be assassinated, would they be offended with any one that should acquaint them with the ambush laid for them, and, instead of turning out of their way to avoid it, would sit down and bemone the want of charity in those that discovered the wicked design of those assassins? Are they angry when they are forbidden to eat such a meat, because it is poysoned, or to go into a City when the plague is in it?

Whence comes it then that they find this want of charity, when a man discovers Maximes prejudicial to *Religion*; and on the contrary, think it a great defect of charity not to discover things prejudicial to their health and lives; but that the tenderness they have for their lives, makes them take kindly whatever contributes to the preservation thereof; and the indifference they have for *Truth*, makes them not only avoid having any part in her vindication, but also not a little troubled when they see others endeavouring the destruction of *Falshood*?

Let them then, as in the sight of God, consider, how shameful and pernicious the *Morality*, which your *Casuists* scatter through all parts, is to the *Church*; how scandalous and illimitable the liberty you introduce into Manners, is; with what a violent and obstinate confidence you maintain them And if they think it not time to arm against such disorders, their blindness is as much to be deplor'd as yours. since that both you and they have equal cause to fear this saying of St. *Augustine*, upon that of

JESUS

JESUS CHRIST in the Gospel ; *Wo unto the blind that leads wo unto the blind that are led: væ cæcis ducentibus, væ cæcis sequentibus.*

But to the end you may have no occasion to put these impressions into others, nor to take them your selves, I will acquaint you Fathers, (and I blush that you engage me to acquant you with what I should have learn'd from you) with the marks which the Fathers of the Church have left us, whereby to discern, whether reprehensions proceed from a spirit of *piety* and *charity*, or from a spirit of *impiety* and *exasperation*.

The first of these rules, is, that the spirit of piety enclines a man to speak always with *truth* and *sincerity* ; whereas envy and exasperation spare neither *lies* nor *calumnies: splendentia & vehementia, sed rebus veris*, says St. *Augustine*. Whoever makes use of lying, acts by the spirit of *Satan*. There's no *direction of the intention* can rectifie calumny ; and were it to convert the whole earth, it were not lawful to traduce the innocent ; because we must not commit the least evil to promote the greatest good ; and that *the truth of God doth not stand in need of our lying*, as the Scripture saith. *It is the duty of the champions of Truth*, saith Saint *Hilary*, *not to advance any thing but what is true.* Accordingly, Fathers, I may say, as in the presence of God, that there is nothing I detest more than to do Truth the least violence imaginable ; and that I have ever been extreamly careful, not only, not to falsifie (that were horrid) but even not to alter or distort, in the least, the sense of any passage. So that if I durst presume upon this occasion to make use of the words of the same Saint *Hilary*, I might safely say with him: *If we advance things that are untrue, let our discourses be reputed infamous ; but if we plainly shew that what we do produce is publick and manifest, it is no breach of moderation and Apostolical Liberty to reprove them.*

But, Fathers, it is not enough not to produce any but true things, but we must also not produce all that are such, because there ought to be alledged only those things that are requisite to discover, and not those which can only hurt without any advantage. And so, as the first rule is

to ſpeak with *truth*; the ſecond is to ſpeak with *diſcretion*. *Wicked men*, ſaith Saint *Auguſtine*, *perſecuting the good, are hurried away with the blind paſſion that animates them; whereas the good proſecute the wicked with a prudent diſcretion, as Chyrurgeons conſider where they cut, whereas murderers care not where they ſtrike.* You know, Fathers, that, of the Maximes of your Authors, I have not cited thoſe that might have troubled you moſt, though I might have done it without any breach of *diſcretion*, as well as a many learned Catholicks, that have done it heretofore. All thoſe who have read your Authors know as well as your ſelves how ſparing I have been to you as to that; beſides that, I have not ſaid ought relating to any one in particular; and indeed, ſhould be much troubled, had I diſcovered any ſecret and perſonal miſcarriage, what pregnant proof ſoever I might have of it. For I know it to be the character of envy and animoſity, and that a man ſhould never do it, unleſs there be ſome extraordinary neceſſity for it; as to the benefit of the Church. It is therefore evident that I have not any ways been wanting as to modeſty, in what I have been forc'd to ſay concerning the Maximes of your Morality; and that there is much more reaſon you ſhould acknowledge my reſervedneſs, then complain of my indiſcretion.

The third rule, Fathers, is, that when a man is oblig'd to fall into ſomething of *ſatyre*, the ſpirit of *piety* inclines him to direct his wit againſt errours, not againſt holy things; whereas the ſpirit of Sycophancy, Impiety, and Hereſie, makes ſport with what is moſt ſacred. I have already vindicated my ſelf as to this point. And certainly a man, ſpeaking only of the opinions I have cited out of your Authors, is far enough from being ſubject to that vice.

In a word, to ſhorten theſe rules, I ſhall only trouble you with one more, which is the principle and end of all the reſt. And that is, that the ſpirit of *Charity* inclines a man to make hearty wiſhes for their ſalvation, againſt whom he ſpeaks; and, when he directs his reproaches to men, at the ſame time to addreſs his prayers to God. *A man ſhould always*, with Saint *Auguſtine*, *preſerve charity in*

in his heart, even when he is oblig'd to do outwardly things that, to men, seem very harsh, and to smite them with a rough, but obliging severity, their advantage being to be preferr'd before their satisfaction. I am perswaded, Fathers, that my LETTERS contain not any thing, whence it might be inferr'd that I have not had that desire for you, and consequently, that Charity obliges you to believe that I really had it, when you can find nothing in them to the contrary. It is therefore evident that you cannot make it appear I have offended either against this rule, or indeed against any one of those that *charity* obligeth us to observe; and therefore you had no reason to aver that I had made a breach thereof in what I have done.

But Fathers, since you will needs have it, be pleased, in few words to observe a carriage offending against all these rules, and that hath the right mark of Sycophancy, envy and uncharitableness; I will give you instances thereof. And (that they may be such as are well known to you) I shall take them out of your own writings.

To begin then with the unworthy manner wherein your Authors speak of things sacred, whether it be in their *Rallieries*, their *Gallantries*, or their *Serious* and *Grave* discourses, do you think that so many ridiculous stories of your Father *Benet*, in his *consolation of the sick*, are any way pertinent to the design he had taken, Christianly to comfort those whom God afflicts? Will you affirm, that that profane and superficial way wherein your Father *le Moine* hath treated of piety in his *easie Devotion*, is more likely to beget respect than contempt, for the *Idea* he would form of *Christian Vertue?* His whole Book of *Moral Representation*, does it breathe any thing else, as well in the prose as verse, but a spirit full of vanity, and the fooleries of the world? Is that a piece beseeming a Priest, that Ode, of the seventh Book, entituled *The elogy of chastity, where it is shewn, that all handsome things are red, or subject to be red.* This he writ to comfort a certain Lady whom he calls *Delphina*, upon her frequent blushing. In every stanza he takes occasion to say, that some of those things that are most esteemed, are red, as *Roses, Pome-*

granades, the mouth, the tongue; and among these *Galanteries* infamous in a Religious man, does he insolently presume to bring in those blessed spirits which are always in the presence of God, and whereof Christians ought not to speak but with veneration.

The Cherubims above the skies,
Of head and feathers only fram'd,
Who by Gods spirit are inflam'd,
Inlightned by his radiant eyes,
These glorious flying faces spread
A beauty ever glowing red.
Or with their own or with Gods fire!
And mid'st these mutual fervours they
Move their wings gently to allay
And fan *the* ardor *they acquire:*
But redness *is in thee display'd,*
Delphina, *with far greater grace,*
For honour dwells upon thy face,
In purple like a King array'd, &c.

What think you of it, Fathers? This preference of the redness of *Delphina* before the ardor of those spirits, who have no other than that of charity, and the comparison of a *fanne* to those mysterious *wings*; do you think them very Christian-like in a mouth that consecrates the adorable body of JESUS CHRIST? I know he said it only to seem a Gallant, and in a merry humour, but this is that which is called *jesting with holy things*. And is it not true, that if he had justice done him, he should not escape a censure, though, to clear himself, he alledged that reason, which is not it self less censurable, produced by him in the first Book; *That the Colledge of* Sorbonne *hath no jurisdiction over* Parnassus, *and that the errours of that Country are not subject to censures, or the Inquisitions*; as if a man were forbidden to be a *Blasphemer* and an Athiest, only in *Prose*.

Nor would this other passage of the Preface before the same Book stand him in much more stead; *That the water of the river, on whose banks he had written his verses,* had

had ſuch a faculty to make Poets, that though it were conſecrated and made holy-water, yet were it not able to chaſe away the Dæmon of Poeſie. Nor yet that of your Father *Garaſſus* in his *Summary of the principal verities of Religion*, Pag. 649. where he joyns *Blaſphemy* and *Hereſie* together; ſpeaking of the ſacred myſtery of the Incarnation in this manner; *The humane Perſonality hath been as it were graffed, or ſet on Horſe-back upon the perſonality of the Word.* Nor this other paſſage, to omit a many others, of the ſame Author, *Pag.* 510. where he ſays upon occaſion of the name of *Jeſus* commonly figured thus, * *That ſome have taken away the Croſs, and take the characters alone in this manner* IHS, *which is a* JESUS *diſmounted and diſpoiled.*

* + IHS

Thus do you unworthily treat of the verities of Religion, contrary to the inviolable rule whereby we are obliged not to ſpeak of them but with reverence. But you no leſs break that which obliges us not to ſpeak but with truth and diſcretion. What is more obvious in your writings than *Calumny?* Does your Father *Briſacier* ſpeak truly and ſincerely, when he ſays, a *That the Nuns of* Port-Royal *pray not to the Saints, and that they have no images in their Church*, when all *Paris* can witneſs the contrary? And how implacable is he to the innocence of thoſe Religious Women, who live ſo virtuouſly and auſterely, when he calls them, *Impenitent Virgins, aſacramentaries, incommunicants, fooliſh Virgins, fantaſtick Gypſies, forlorn Creatures, and what you pleaſe*; and traduces them with ſo many other calumnies, which could do no leſs than deſerve the cenſure of the late Arch-biſhop of *Paris*. Does he diſcreetly, when he calumniates Prieſts of unblameable lives, ſo far as to affirm. *a* 1. *p. page* 22. *b That they practice Novelties in Confeſſion, to inſnare handſome and innocent women, and that it were an horrour to him to relate the abominable crimes they commit?* Is it not an unſupportable temerity to advance ſuch horrid impoſtures, not only without proof, but without the leaſt pretence or probability? I ſhall dilate no further as to this point, and refer the larger diſcourſe I intend you of it to another time: for I have

a 4. *Part.* p. 24. & 15.

b 1. p. *Pag.* 22.

ſomewhat to ſay to this ſubject, and what I have ſaid is enough to let you ſee, how far you offend againſt *Truth* and *Diſcretion* together.

But it will haply be ſaid that you break not the laſt rule which obliges a man to wiſh their Salvation whom he ſpeaks againſt, and that none can accuſe you as to that, without ſearching into the ſecret of your hearts, which are known only to God himſelf. And yet, how ſtrange ſoever it might ſeem, there is ſomething to prove you guilty, even of that. For though your uncharitableneſs towards your Adverſaries hath been ſo great, as to wiſh their eternal deſtruction; yet ſuch hath been withall your blindneſs, that you have diſcovered ſo abominable a wiſh. Nay, ſo far have you been from having any ſecret deſires of their Salvation, that you have publickly prayed for their damnation; and after you had betray'd that impious wiſh, in the City of *Caen*, to the ſcandal of the whole Church, you have not bluſh'd afterwards to maintain at *Paris*, even in your Printed Books, ſo diabolical an action. To rail and ſpeak unworthy of what is moſt ſacred; to traduce Virgins and Prieſts falſly and ſcandalouſly; and after all, to wiſh and pray for their damnation, are certainly ſuch exceſſes againſt Piety, as cannot admit any thing beyond them. I know not, Fathers, how you can avoid confuſion, and how it ſhould come into your thoughts to charge me with want of charity, who in all I have ſaid, have been ſtrictly guided by Truth and Modeſty, without making reflections on the horrid breaches of charity, which you your ſelves are guilty of, by ſuch deplorable extremities.

To conclude then, Fathers, with another reproach you faſten on me, *viz.* that, of the great number I produce of your *Maximes*, there are ſome that you had been charg'd with before; whence you take occaſion to be troubled, that *I repeat ſome things that had been already ſaid.* I make this anſwer to it, that, in regard you had made no advantage of what had been ſaid to you before, I have purpoſely minded you of it again. For what benefit hath enſued after that ſo many learned Doctors, nay, the whole Univerſity, have by ſo many Books reprov'd you for theſe things?

things? What have your Fathers, *Annat*, *Causin*, *Pintereau*, and *le Moine* done in the Answers they have made thereto, but load those with calumnies who had given you such good counsel? Have you suppressed the Books wherein those wicked Maximes were taught? Have you silenced the Authors? Are you ever the more circumspect? And is it not since that time that *Escobar* hath been so often Printed in *France* and the *Low-Countreys*, and that your Fathers, *Cellot*, *Bagot*, *Bauny*, *Amicus*, *le Moine* and others, make it their business, more then ever, to publish daily the same things; nay, others tending more to Libertinisme then any before?

Be not therefore so much troubled, Fathers, either that I have reproached you with the Maximes you have not quitted, or that I charge you with new ones; or lastly, that I have laugh'd at all. You need do no more than consider them well, to find therein your own confusion and my vindication. Who can without laughter reflect on Father *Bauny*'s decision, for him that *sets a mans barn on fire*; that of Father *Cellot* concerning *restitution*; *Sanchez*'s regulation, in favour of *Fortune-tellers*: the manner how *Hurtado* makes a man avoid the sin of *Duelling*, by walking in a field, and there expecting another; Father *Bauny*'s Complements, to avoid *Usury*; the way to avoid *Simony* by a *shift* of the intention, and that of avoiding *lying*, by speaking one while aloud, another low, and such like opinions of the gravest among your Doctors? Needs there any thing further for my justification, and *is there ought more suitable to vanity than Derision*, as *Tertullian* saith? But, Fathers, the corruption of manners introduced by your Maximes deserves another manner of consideration, and we may well make this question with the same *Tertullian*: *Ought we to laugh at their folly or bemoan their blindness? Rideam Vanitatem, an exprobrem cæcitatem?* I conceive, Fathers, a man is at liberty either to laugh at, or lament it: *Hæc tolerabilius vel videntur vel flentur*, saith St. *Augustine*. Acknowledge then that *there is a time to laugh, and a time to weep*, as the Scripture saith. For my part, Fathers, it is my wish, that I find not these words of the *Proverbs* verified in you; *viz.* That

of

if a wiſe man contend with a fooliſh man, whether he be angry or laugh, there is no reſt.

Reverend Fathers,

At the cloſure of this Letter came to my hands a piece publiſhed by you, wherein you charge me with impoſture *in relation to* ſix *of your* Maximes *cited by me, as alſo with a correſpondence with* Hereticks. *I hope you will find a ſatisfactory anſwer thereto, and that within a ſhort time; after which, I preſume you will not be over-earneſt in continuing that kind of accuſation.*

To the ſame.

LETTER XII.

ARGUMENT.

The liberality of the Jeſuits *in opprobrious ſpeeches towards their Adverſaries. The opinion of* Vaſquez *concerning* Alms *re-examined, and the former citations confirm'd, to the utter bane of all charity. How his doctrine agrees with* Cajetan's, S. Thomas, S. Auguſtine *and others. How the* Jeſuits *ſatisfie both the* Goſpel *and* Simoniſts *at the ſame time. The doctrine of* Valentia, Tannerus, Sanchez, Eſcobar *and others upon the ſubject of* Simony. *To give money for a Benefice, is ſo far from being Simony, that, with the right direction of the* intention,

tion, *it is not so much as* sin: *a very late decision,* Gehazi *and* Simon Magus *clear'd, according to the doctrine of the* Jesuits, *from all imputation of* Simony. *An instance of Jesuitical* Non-simony *among themselves, in matter of mutual suffrages. The doctrine of* Lessius *concerning* Bankrupts, *re-examined, and the case peremptorily decided by the* Author *of the* Letters.

REVEREND FATHERS,

I Was ready to write something by way of answer to the reproaches you have darted at me, for this good space, in your writings, wherein you call me *Reprobate, Sycophant, Ignorant, the Fool in the play, Impostor, Calumniator, Cheat, Heretick, Calvinist disguis'd, Disciple of Du-Moulin, a man possessed with a Legion of Devils*, and what you please your selves. I was also desirous the world should understand why you treat me after this rate; for I should be much troubled any such thing were believ'd of me, and so was resolv'd to call you to account for your Calumnies and impostures, when there come to my hands your answers, wherein you charge me with the same. This hath obliged me to change my resolution, yet not so, but that I shall still continue it in some sort, since that my hope is, in vindicating my self, to convince you of more true impostures than you have imputed false to me. Certainly, Fathers, you are more to be suspected than I am. For 'tis not likely that being alone, as I am, without force, or any humane assistance, against so great a body, and being not back'd by any thing but truth and sincerity, I should put all at stake, by exposing my self to be charg'd with impostures. It is too too easie to discover falsities in Questions of *fact*, such as these are. I should not, were I faulty, want accusers, nor they, Justice.

But with you, Fathers, the case is much otherwise; for you may say against me, what you please, and yet I have not any to make my complaint to. This difference of our conditions

conditions muſt needs oblige me to a great caution, though other conſiderations ſhould not induce me thereto. However you treat me as an eminent *impoſtor*; and ſo you force me to reply; and yet you know that cannot be done, without expoſing afreſh, and diſcovering more fully the ſeveral heads of your *Morality*; which puts me into ſome doubt, whether you are ſo great Polititians as you would ſeem. The war is remov'd into your Quarters, and carry'd on at your charge: and though you have endeavoured ſo to peſter the Queſtions with *School*-terms, that the Anſwers thereto, being long, obſcure and intricate, might prove tedious and diſtaſteful, yet will you not haply have your deſires; for I ſhall make it my main buſineſs to avoid importunity as much as may be in this kind of Writing. Your Maximes muſt ſtill have ſomething of diverſion in them, wherewith the world is extremely taken. All I deſire, is, that you would remember that you your ſelves engage me into this diſcovery, and let the world ſee who ſhall get the better.

The firſt of your impoſtures is upon *Vaſquez*'s *opinion concerning Almes*. Give me leave to clear it up, ſo to rid our diſputes of all obſcurity. 'Tis a thing generally known, that according to the ſpirit of the *Church*, there are two precepts concerning Almes, *one, for a man to give of his ſuperfluity in the ordinary neceſſities of the poor; the other, to give ſomething even out of what is neceſſary, according to his condition, in their extraordinary neceſſities.* This is affirm'd by *Cajetan* after Saint *Thomas*; ſo that to diſcover the ſpirit of *Vaſquez* concerning Almes, we are to conſider how he hath regulated, as well what a man ought to give out of his *ſuperfluity*, as what he ſhould give out of that which is *neceſſary*.

That out of *ſuperfluity* which is the ordinary relief of the poor, is abſolutely taken away by this one *c* Maxime cited by me in my *d* LETTERS, *What ever men lay up out of a deſign to raiſe their own Fortunes, and that of their Relations, is not called ſuperfluous. For which reaſon it will be hard to find any among thoſe that are worldly-minded, that have ought ſuperfluous; no, not even among Kings.*

c De Eleemoſ. c. 4. n. 14.

d LETT. *VI.*

Yon

You see, Fathers, that by this definition, those who are any way *ambitious*, will never have any thing *superfluous*; and consequently that in regard of the greatest part of men, Almes is clearly taken away. But though it should happen, that a man had any thing superfluous, yet were he exempted from all charity in the extraordinary necessities of the poor, according to *Vasquez*; who is of a contrary opinion to those who would oblige the rich thereto. Take his own words, e *Corduba*, saith he, *holds, that when a man hath any thing superfluous, he is obliged to part with somewhat out of it, to those, who are only in ordinary necessity, at least some part of it, so to fulfil the precept in something*; BUT I AM NOT OF THAT OPINION: *SED HOC NON PLACET.* FOR WE HAVE DEMONSTRATED THE CONTRARY against *Cajetan and Navarrus*. Thus, Fathers, is the obligation concerning Alms absolutely taken away, according to the pleasure of *Vasquez*.

e *cap.* 1. *n.* 32.

For that out of the *necessary*, which a man is obliged to do in urgent and extraordinary necessities; you shall see, by the conditions he assigns to ground this obligation upon, that the richest in *Paris* cannot be thereby engaged, not so much as once, in their lives. I shall produce but two. One is, THAT A MAN KNOW, *that the poor man will not be relieved by any other*: f *Hæc intelligo & cætera omnia, quando scio nullum alium opem laturum.* What say you, Fathers; can it often happen, that in *Paris*, where there are so many charitable people, a man should *know*, that the poor man that addresses himself to us, will find no other that shall relieve him? And yet, if a man have not this knowledge, he may send him away without relief, according to *Vasquez*. The other is, that the necessity of the poor be such, g *that he stand in fear of some mortal accident, or loss of his reputation*, which happens very seldom. But that which much more argues the rarity of it, is, that he says, h That the poor man, who is in such a condition, as wherein there is an obligation to relieve him, *may with a safe conscience steal*

f c. 1. *n.* 28.

g *n.* 24. & 26.

h *num.* 45.

from

from the rich man. This certainly muſt needs be extraordinary, unleſs he will have it to be ordinarily lawful to ſteal. So that after he had abſolutely made the obligation of giving alms out of what is *ſuperfluous*, the greateſt ſpring of charity, of no effect; he obliges not the rich to relieve the poor out of that which is *neceſſary*, but when he allows the poor to *ſteal* from the rich. This is the doctrine of *Vaſquez*, to which, for edification ſake, you refer the Readers.

I now come to your own impoſtures. You in the beginning ſpeak much of the obligation which *Vaſquez* impoſes on *Clergy-men* to be charitable. I ſaid nothing as to that point, but ſhall when you pleaſe. That therefore relates not to the preſent controverſie. For the *Laies* with whom only we have to do here, you would fain make men believe, that *Vaſquez* ſpeaks in the paſſage by me cited, according to the opinion of *Cajetan*, not his own. But as there is nothing more falſe, and that you have not affirmed it clearly, I ſhall think, (for your reputation) that it was not your intention to affirm it.

Then you highly quarrel, that, after I had cited this maxime of *Vaſquez*, *It will be hard to find among thoſe that are worldly-minded, no, not among Kings any that have ought ſuperfluous.* I thence conclude, *that rich men are hardly to give Alms out of their ſuperfluity.* But what do you mean, Fathers? If it be true that the rich never almoſt have any thing ſuperfluous, does it not follow that they ſhall never almoſt ſtand obliged to give alms, out of their ſuperfluity? I ſhould put it into an argument of form, if *Diana*, (who hath ſuch an eſteem for *Vaſquez* that he calls him the *Phœnix of Wits*) had not from the ſame principle, drawn the ſame conſequence. For having cited this maxime of *Vaſquez* he concludes from it; *That, in the Queſtion, whether rich men are obliged to give Alms out of their ſuperfluity, though the opinion that obliges them thereto be true, yet it would ſeldom or never happen that it ſhould be obligatory in point of practiſe.* I have only purſued that diſcourſe word for word. What then is your meaning, Fathers? *Diana* citing the opinions of *Vaſquez* with a certain applauſe, finding them probable, and *extremely convenient for the rich*, as he ſays

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in the ſame place, is neither detractor, nor falſifier, and you do not complain that he impoſes any thing upon him; whereas I, repreſenting the ſame ſentiments of *Vaſquez*, but without treating him with the elogy of *Phœnix*, am an impoſtor, a counterfeit, and a corrupter of his maximes. Certainly, Fathers, you ſhould be in a little fear, leſt the difference of your carriage towards thoſe who differ not in the citation, but only in the eſteem they have for your doctrine, diſcover the bottom of your hearts, and give men occaſion to judge that your main deſign is to keep up the credit and reputation of your Society; ſince that, while your *accommodating Theolgie* paſſes for a wiſe compliance, you do not diſclaim thoſe that publiſh it, nay, on the contrary you celebrate them as contributing to the deſign.

But when it is repreſented as a pernicious degeneration of principles, then does the ſame intereſt of your Society engage you to diſclaim thoſe maximes which do you prejudice in the world; and ſo you either acknowledge or renounce them, not according to the truth, which is ever the ſame and unchangeable, but according to the alterations of times, according to the ſaying of that antient, *Omnia pro tempore, nihil pro veritate.* Take heed, Fathers, what you do; and (that you may not charge me, with having drawn from the principle of *Vaſquez*, any conſequence he ſhould have diſclamed,) know that he hath drawn it himſelf. h *A man is hardly obliged to give Alms, when he is obliged to give it only out of his ſuperfluity, according to the opinion of Cajetan,* AND ACCORDING TO MY OWN, *& ſecundum noſtram.* Confeſs now, Fathers, even from the teſtimony of *Vaſquez* himſelf that I have exactly followed his ſentiment; and then conſider with what conſcience you durſt affirm, that if a man would ſift the buſineſs well, he ſhould, not without amazement, find, that *Vaſquez* in that place, teaches abſolutely the contrary.

h *c.* 1. *n.* 25.

But above all, you make a great account of what you ſay; that *Vaſquez* hath, in requital, obliged the rich to give alms *out of their neceſſary.* But you have forgotten to

to alledge the many conditions requisite to form this obligation; and you say, in general, that he obliges the rich to give away even what is *necessary* for their condition. This is to be too charitable, Fathers, the rule of the Gospel is not so strict, that were another errour, which *Vasquez* is very far from. To disguise his remisness, you attribute to him an excess of Severity, which would make him the more blameable, and consequently you lose the credit of citing him faithfully. But he deserves not that reproach, after he had maintained, as he hath done, that the rich are not obliged, either out of justice or charity, to give of their *superfluity*, much less out of their *necessary*, in all the ordinary exigences of the poor; and that they are not obliged to give out of the *necessary*, but upon occasions such as seldom or never happen.

This is all you lay to my charge, so that I have now no more to do but to make it appear, how false that pretence of yours is, that *Vasquez* is more severe than *Cajetan*. And this is not hard to do, since that that *Cardinal* teaches, *That a man is in point of Justice obliged to give Alms out of his superfluity even in the ordinary necessities of the poor; because, according to the holy Fathers, the rich are only stewards as to what they have superfluous; having only the liberty to bestow it on whom they please, of those that are in want.* So that whereas *Diana* says of the maximes of *Vasquez*, that *they are extremely convenient, and very acceptable to the rich, and their Confessours; this*

i *de Eleem. c. 6.* *Cardinal*, who hath no such comfort to give them, declares, i *That there needs no more be said to the rich, than these words of* JESUS CHRIST; *that it is easier for a Camel to pass through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven; and their Confessours, then this saying of the same Saviour, if the blind lead the blind, both fall into the ditch.* So indispensable did he think this obligation! And indeed it is no more than what the Fathers and all the Saints have established as an unquestionable Truth.

k *z. 2. q. 118. a. 4.* *There are two cases*, saith Saint k *Thomas*, *wherein a man is obliged to give Alms, in point of Justice* ex debito legali; *one, when the poor are in*

in danger, the other when we have what is ſuperfluous. And, 1 *The third tenths which the Jews were obliged to eat with the poor, have augmented under the new law; becauſe it is the pleaſure of* JESUS CHRIST *that we ſhould beſtow on the poor, not only a tenth part, but whatever we have that is ſuperfluous.* And yet *Vaſquez* is not pleaſed they ſhould have ſo much as one part, ſo great compliance hath he for the rich, ſo much cruelty for the poor, and ſo oppoſite is he to thoſe ſentiments of charity; which makes the truth of thoſe words of Saint *Gregory*, very harſh indeed to the rich of this world, to be ſubmitted unto and embraced; *When we give the poor what is neceſſary for them, we do not ſo much give them what is ours, as reſtore them what is theirs; and it is a duty in point of Juſtice, rather than a work of mercy.* 1 *q.* 87. *a.* 1.

Thus do the *Saints* perſwade the *rich* to divide with the *poor* the goods of the *earth*, if they would injoy with them thoſe of *Heaven*. And where you make it your buſineſs to encourage men into ambition, (whereby they have not any thing ſuperfluous) and covetouſneſs, which denies to give though they had; the Saints, on the contrary, have made it theirs, to engage men to give away that which is ſuperfluous, and to perſwade them that they ſhall have much if they meaſure it (not by avarice, that knows no limits, but) by Piety which is ingenious in finding out ways to deprive it ſelf, that ſo it may have the more to diſpoſe of in the works of charity. *We have much of that which is ſuperfluous,* ſaith S. *Auguſtine, if we reſerve only that which is neceſſary. But if we ſeek after vain things, nothing will be enough for us. Seek Brethren, after that which is ſufficient for the work of God,* that is, for nature, *and not to ſatisfie your own covetouſneſs*, which is the work of the Devil. *And remember, that the* ſuperfluity *of the rich, is that, which is* neceſſary *to the poor.*

I ſhould be glad, Fathers, that what I now ſay, might ſerve, not only to juſtify me, (that were no great matter) but alſo to make you ſenſible of, and abhor what is corrupt, in the maximes of your *Caſuiſts*; that ſo we may

be ſincerely united in the holy precepts of the Goſpel; according to which, we all ought to be judged.

For the ſecond point, concerning *Simony*; before I come to anſwer the reproaches you caſt at me; I ſhall clear up your doctrine upon this ſubject. Being ſomewhat at a loſs what to do, between the Cannons of the Church, which impoſe extraordinary puniſhments on *Simoniſts*, and the avarice of ſo many perſons as drive that infamous trade, you have been guided by your ordinary method, which is, to allow men what they deſire, and to give God words and apparences. For what can Simoniſts deſire more, than to have money for the Benefices they have to diſpoſe? And this is that which you have exempted from Simony. But becauſe the name of *Simony* muſt not be loſt, and that there muſt be ſome ſubject to which it ſhould ſtick, you have choſen for that an imaginary *Idea*, which never comes into the heads of the Simoniſts, and which ſhould be of no advantage to them, which is, to eſteem the money conſidered in it ſelf as much as the ſpiritual good conſidered in it ſelf. For who would ever make it his buſineſs to compare things ſo diſproportionate and heterogeneous; And yet, provided a man do not make this metaphyſical compariſon, he may beſtow his benefice on another, and receive money for it, without Simony, according to your Authors.

Thus do you make ſport with Religion, to comply with mens paſſions; and yet do but ſee, with what gravity your Father *Valentia* is delivered of his dreaming imaginations, in the place cited in my Letters; m *A temporal good may be given for a ſpiritual two manner of ways; one, when the temporal is valued at a higher rate than the ſpiritual; and that were* Simony: *the other, when the temporal is taken for the* motive *and the end inclining a man to beſtow the ſpiritual; yet not ſo as to value the temporal above the ſpiritual; and in that caſe it is* no Simony. *The reaſon of it is, that Simony conſiſts in the receiving of the temporal as the juſt price of the ſpiritual. If therefore the temporal good be demanded,* ſi petatur temporale, *not as the price, but as the motive determining a man to confer, there is no*

m *Tom.* 3. *diſp.* 16. *par.* 3. *p.* 2044.

no Simony at all; though he look on the poſſeſſion of the temporal good, as his end and principal expectation. Minime erit Simonia, etiamſi temporale principaliter intendatur & expectetur. And your great *Sanchez*, hath he not met with ſuch another revelation, as we have it from n *Eſcobar*? take his own words. *If a man gives a temporal good for a ſpiritual, not as the* PRICE, *but the* MOTIVE *inclining the other to confer it, or by way of gratitude, if a man had received it before, is it Simony or not? Sanchez affirms it is not.* Your Theſes of *Caen*, of the year 1644. ſay, *That it is a probable opinion, taught by many Catholick Authors, That it is not Simony to give a temporal good for a ſpiritual, when it is not given as the price.* And for *Tannerus*, his doctrine is not unlike that of *Valentia*; whence it may be perceived what great reaſon you had to quarrel at my ſaying that it is not conformable to that of Saint *Thomas*, when he himſelf confeſſes it in the place cited in my Letter; o *There is*, ſaith he, *properly and truly, no Simony, but when the temporal good is received as the* price *of the ſpiritual: but when it is taken as a* motive *inclining a man to beſtow the ſpiritual, or by way of* acknowledgment *that it is already beſtowed, it is no Simony, at leaſt as to point of Conſcience.* And a little after; *We muſt affirm the ſame thing, even though a man regard the temporal as his principal end, may prefer it before the ſpiritual, although Saint* Thomas *and others ſeem to affirm the contrary, when they hold that it is abſolute Simony to give a ſpiritual good for a temporal, when the latter is the end of the former.*

n *Eſcobar* tr. 6. ex. 2. n. 40.

o t. 3. d. 5. p. 1519.

This, Fathers, is your doctrine concerning Simony taught by your beſt Authors, who ſecond one another in it very exactly. All I have now to do is to anſwer your *Impoſtures*. You have not ſaid any thing upon the opinion of *Valentia*; and ſo his doctrine ſtands good notwithſtanding your anſwer. But you faſten on that of *Tannerus*; and ſay, that he hath only decided it not to be Simony, as to *divine right*: And you would make people believe, that I have left out of that paſſage, the words, *as to divine right*. What unreaſonable men are theſe?

the words, *as to devine right*, never were in that paſſage. To this you add, that *Tannerus* declares it to be Simony, as to *poſitive right*. You are miſtaken Fathers; he hath not ſaid it generally, but in ſome particular caſes, *in caſibus à jure expreſſis*, as he affirms in that very place. Wherein he makes an exception as to what he had eſtabliſhed in general in that paſſage, that it is not Simony in point of conſcience; which certainly muſt needs imply, that it is not any as to poſitive right, unleſs you would make *Tannerus* impious to that degree, as to maintain that Simony as to poſitive right, *is not Simony in point of conſcience.* But it is your deſign to muſter together theſe terms of *divine right*, *poſitive right*, *natural right*, *the interiour and exteriour tribunal*, *particular caſes in the civil Law*, *external preſumption*, and the like, ſuch as are not very much known, ſo baſely to ſhift away, and to ſet people at a loſs of your extravagances. But, Fathers, you ſhall not eſcape through theſe trivial ſubtilties, for I ſhall put ſuch plain Queſtions to you, that there ſhall be no need of a *diſtinguo*. I ask you, without medling with *divine right*, or *the preſumption of the exteriour Tribunal*, whether a Patron ſhall be a Simoniſt according to your Authors, if he diſpoſe of a Living of four hundred pound a Year, and receive therefore a thouſand pound paid in hand, not as the price of the Living, but as a motive inclining him to diſpoſe of it. Anſwer clearly, Fathers, what muſt be concluded in this caſe according to your Authors? Will not *Tannerus* formally affirm, *That it is no Simony in point of conſcience, ſince the temporal good is not the price of the Benefice, but only the motive which obliges the other to beſtow it*? *Valentia*, your Theſes of *Caen*, *Sanchez*, and *Eſcobar*, will not they decide in like manner, *that it is not Simony* for the ſame reaſon? Need there any more to clear this Patron from Simony, or will you dare treat him otherwiſe in your Confeſſion-ſeats, what opinion ſoever you may have of him your ſelves, ſince he hath a right to oblige you thereto, as having acted ſutable to the advice of ſo many *grave* Doctors? Be then ingenuous and confeſs, that ſuch a Patron is free from Simony according

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to you: and when you have done, defend that doctrine if you can.

This, Fathers, is the only way to unravel Questions, and to avoid the confusion of School-terms, or altering the state of the Question, as you do in your last reproach, in this manner. *Tannerus*, say you, declares at least, that such an exchange is a great *sin*; and you charge me to have maliciously smothered that circumstance, *which absolutely justifies him*, as you pretend. But you are much mistaken, and that many ways. For though what you say were true, it were nothing, since that in the place where I spoke of it, the Question was not whether there were any *sin* in it, but only whether it were *Simony*? Now these are two different Questions; Sins, according to your Maximes, oblige only to Confession, Simony obliges to restitution: and there are those in the world who would think there were a great distance between these two. For you have found out expedients to make Confession very easie, whereas you have not found out any, to make Restitution pleasant. I may add to this, that the case which *Tannerus* charges with sin, is not simply that wherein a spiritual good is given for a temporal, which is the motive of it, and that the principal one; but he adds further, that the temporal be valued above the spiritual, which is that imaginary case we have spoken of already. Nor indeed is it ill done of him to charge that man with sin, since he must needs be transcendently wicked or very stupid, not to be willing to take such an easie course to avoid a sin, as that of forbearing comparisons between the prices of those two things, when it is lawful to give the one for the other. Besides, *Valentia* examining, in the place before cited, whether it be any sin to give a spiritual good for a temporal, the latter being the motive of doing the former, produces their reasons who hold the affirmative, adding, *Sed hoc non videtur mihi satis certum. But this I am not sufficiently satisfied of.*

But it hath been decided since by your Father *Eraclus Billus*, Professor of the cases of Conscience at *Caen*, that there is not any sin at all in it: for probable opinions are ever *ripening*. This is it he declares in his writings of the

Year 1644, againſt which Monſieur *Du Pré*, Doctor and Profeſſor at *Caen*, made that excellent Printed Oration, which is ſo generally known. For though this Father *Eradus Billus* acknowledges that the doctrine of *Valentia* aſſerted by Father *Milhard*, and condemn'd in *Sorbonne*, is *contrary to the common tenent, ſubject to Simony in many things, and puniſhable by Juſtice when the practice of it is diſcovered*; Yet does he not ſtick to affirm it to be a probable opinion? and conſequently ſecure in point of conſcience; and that it is not chargeable with either Simony or ſin? *It is*, ſaith he, *a probable opinion, and taught by a many Catholick Doctors, that it is no Simony*, NOR ANY SIN, *to give money or any other temporal thing, for a Benefice, either by way of* acknowledgement, *or as a* motive, *without which it would not be beſtowed; provided it be not given as a* price *proportionable to the Benefice.* This is as much as can be deſired. You ſee then Fathers, that, according to all theſe Maximes, *Simony* would be ſo rare a thing, that *Simon Magus* himſelf would not be guilty of it, who deſirous to buy the Holy Ghoſt, became thereby the image of the Simoniſts that buy; nor *Gehazi*, who, receiving money for a miracle, is the figure of the Simoniſts that ſell. For it is certain, that *Simon Magus*, when he *offered the Apoſtles money to get the power to do as they did*, uſed no terms of *buying* or *ſelling*, or *price*, and that he did only offer his money, as a *motive* to obtain that ſpiritual good. Which action being not ſubject to Simony, according to your Authors, he might very well have eſcaped the *Anathema* of Saint *Peter*, had he but known their Maximes Nor was this ignorance leſs prejudicial to *Gehazi*, when he was ſmitten with the Leproſie by *Eliæus*; for, having received the money of that miraculouſly healed Prince, only by way of *acknowledgment*, and not as a *price* equal to the divine virtue whereby that miracle was wrought, he might have obliged the Prophet to reſtore him to his health alſo upon pain of mortal ſin; ſince ſuch proceeding would have been ſuitable to the tenents of ſo many *grave* Doctors, and that your Confeſſors are obliged to abſolve their penitents in the like caſe, and to cleanſe them from their ſpiritual Leproſie, whereof the corporal is but the Figure.

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To be serious, Fathers, here's matter enough to make you ridiculous; I know not whence it comes that you hazard your reputation thus. For I need only produce your other Maximes; as this of *Escobar, in the practise of* Simony, *according to the Society of* Jesus. *When two Religious men become mutually engaged one to another in this manner, Give me your voice, that I may be elected Provincial, and I will give you mine, for your election to be Prior; is it Simony or no? Not at all.* And this other, *It is no Simony to get a Benefice upon promise of a sum of money, when the benefic'd person is not resolved to pay it; because it is but a feigned Simony; which is so far from being real, as counterfeit Gold is from true.* By this subtilty of conscience, hath he found out a way, (with an addition of cheating to Simony) for men to get Benefices both without *money* and without *Simony*. But I have no time to dilate; for I am to vindicate my self as to your third calumny, upon the subject of *Bankrupts*.

Than this, Fathers, there cannot be any thing more absurd; You treat me as an *Impostor* upon occasion of an opinion of *Lessius*; which I have not cited my self, but is alledged by *Escobar*, in a passage I cite out of him; and so, were it true, that *Lessius* is not of the opinion attributed to him by *Escobar*, what greater injustice can there be than to quarrel at me for it? When I cite *Lessius* and your other Authors my self, I am content to be accomptable. But since *Escobar* hath shuffled together the opinions of twenty four of your Fathers, I would fain know whether I ought to be responsible any further than for what I cite out of him, or that I am moreover to give an account of the citations which he himself makes in the passages I take out of him? 'Twere irrational to expect it. Now this is it that at present is in debate. I have cited in my Letter this passage of *Escobar*, faithfully rendred, so as you object nothing against it. *May he who turns Bankrupt, with a safe conscience, retain as much of his own goods as is requisite to maintain himself handsomely, nè indecorè vivat?* I, WITH LESSIUS, AFFIRM, HE MAY: *CUM LESSIO ASSERO POSSE*, &c. Hereupon you tell me that *Lessius* is not of that opinion. But consider a little how

you are enſnared. For if it be true that he is, you will be called *Impoſtors* for affirming the contrary; if it be not, *Eſcobar* is the Impoſtor; ſo that it muſt needs follow that ſome one of the Society is guilty of impoſture. Look you to the ſcandal of it. You cannot it ſeems foreſee the conſequences of things. You think there's no more to be done than to caſt your reproaches upon men, without any care where they fall. Why did you not propoſe the difficulty to *Eſcobar*, before you publiſhed it? He might have given you ſatisfaction. But it is not ſo eaſie a matter to hear out of *Vailadolid*, where he is, in very good health, and upon finiſhing his grand work of MORAL DIVINITY, in *ſix* volumes; on the former whereof, I ſhall have one day, ſomething to ſay to you. The firſt ten LETTERS have been ſent him; you may alſo ſend him your Objection; and I am confident he would have given a good account of it; for no Queſtion, he hath ſeen that paſſage in *Leſſius*, whence he hath taken the *nè indecorè vivat*. You would do well, Fathers, to read him carefully; and you will find it in him, as well as I; p *Idem colligitur apertè ex juribus citatis, maximè quoad ea bona quæ poſt ceſſionem acquirit, de quibus is qui debitor eſt, etiam ex delicto, poteſt retinere quantum neceſſarium eſt, ut pro ſuâ conditione* NE INDECORE VIVAT. *Petes, an legis id permittant de bonis, quæ tempore inſtantis ceſſionis habebat? Ita videtur colligi ex D D.* &c.

p *L.* 2. *c.* 16. *n.* 45.

I ſhall not trouble my ſelf to ſhew you that *Leſſius*, to authoriſe this Maxime, injures the Law, which allows Bankrupts only a ſimple livelihood and not an honourable ſubſiſtence; It's enough that I have cleared *Eſcobar* from ſo unjuſt an accuſation; 'Tis more than I was obliged to do But you, Fathers, for your parts, have not done what you ſhould; for the buſineſs is, to anſwer the paſſage of *Eſcobar*, whoſe deciſions are very convenient and of great advantage, in that not depending on either what went before, or relating to what comes after, but being confined by little articles, they are not ſubject to your diſtinctions. I have cited that whole paſſage out of him, wherein he allows thoſe that turn Bankrupts,

rupts, to retain so much of their estates, though unjustly gotten, as whereby they may maintain their Families handsomly. Which gave me occasion to cry out in my Letters; *How Fathers! by what strange kind of Charity would you have those goods remain in their hands who came unjustly thereby, rather than return to the lawful Owners and Creditors?* This is it you are to answer to; but it is a thing puts you to such a loss, that you vainly endeavour to elude it by shifting off of the Question, and citing other passages of *Lessius*, not at all relating to the present controversie. I therefore ask you whether this maxime of *Escobar* may (in point of Conscience) be followed by those who turn bankrupts? and take good heed what you say. For if you answer, they may not, what will become of your Doctor, and the doctrine of *Probability?* If you say they may; I refer you to the *Parliament*.

So I leave you with the Wolf by the ears; for I cannot for want of place, engage with the ensuing imposture, upon the passage of *Lessius* concerning *Homicide*; I leave it to the next opportunity, and so of the rest.

In the interim, I shall say nothing to you concerning the ADVERTISEMENTS, full of scandalous fogeries; wherewith you conclude every imposture: I shall answer all together, in the Letter wherein I hope to discover the first elements of all your calumnies. I am sorry, Fathers, you should be forced to such remedies. The reproaches you cast upon me, will not clear up the differences between us; and the threats you are so liberal of, shall not hinder me from vindicating my self. You think you have *might* and *impunity* of your side; and I think I have *truth* and *innocence* on mine. 'Tis a strange and long War wherein violence endeavours to oppose Truth. All the attemps of violence cannot so much as weaken Truth, nay, they as much as may be strengthen her. All the lustre of Truth is so far from appeasing violence, that it does but more and more exasperate it. When might is engaged with might, the stronger power swallows up the

the weaker; when diſcourſes are oppoſed one to another, thoſe that are true and convictive, confound and defeat thoſe which have nothing in them but vanity and falſhood: but violence and Truth can prevail nothing one upon another. Yet let it not be thence preſumed that things are equal: for there is this main difference, that violence is limitted by the order of God, who diſpoſes the effects of it to the glory of that Truth which it oppoſes: whereas Truth ſubſiſts eternally, and at laſt triumphs over her enemies, becauſe ſhe is eternal and powerful as God himſelf.

Paris, Sept. 9.

1656.

The

The *Answer* of a certain *Apologist* for the *Jesuits* to the XII. LETTER, refuted.

By an unknown Person.

ARGUMENT.

The Author of the Letters *charg'd with* Falsification *in his citing of* Vasquez's *doctrine concerning* Almes: *The passage cited re-examin'd, and the* falsification *retorted upon the* Jesuits *and their* Apologist. *The doctrine of* Valentia, Tannerus, *&c. Concerning* Simony, *brought to the test. The Author of the* LETTERS *clear'd, and the* Society *found guilty of maintaining that pestilent Maxime. The weak and pernicious Answer of the* Apologist *upon the distinction of* Simony. *The poor evasions of the* Jesuits *in their* Answers.

SIR,

WHoever you are that make it so much your business to vindicate the *Jesuits* against the *Letters*, which, with so much light and conviction discover

cover the irregularites and extravagancies of their *Morality* it is very evident from the pains you take to relieve them, that you were not a little ſenſible of their weakneſs, and ſo far no man can raiſe any quarrel at your judgment. But if what you have done be the effect of an imagination in you that you could effectually juſtifie them, you cannot be excuſable. And therefore I am inclin'd to conceive a better opinion of you, and to preſume, that you have had no other deſign than to divert the Author of the Letters by theſe pitiful artifices from further engaging with the Jeſuits. But you ſee how much you have been miſtaken; and I am not a little glad, to ſee the *thirteenth* Letter come abroad, without the leaſt notice taken of what you had writ upon the XI. and XII. nay indeed without ſo much as a thought of you. Hence do I derive a certain confidence, he will with the ſame generous contempt, paſs by the reſt. I conceive, Sir, you do not make it any Queſtion but that it would have been a very eaſie matter to have gagg'd you as to all further reply. You ſee how that he finds the whole Society work enough: what then would have been the iſſue of a particular engagement with you? Meaſure what he might have done by the Replication I ſhall put in to your Anſwer to his XII. *Letter*.

Your injurious ſpeeches I ſhall not trouble my ſelf withal; the Author of the *Letters* hath promis'd to give you ſatisfaction as to that point; and I doubt not but it will be in ſuch coin, that all you ſhall have left of it will be only the ſhame and remorſe. He does not think it any great difficulty to cover with confuſion particular perſons, ſuch as you are, and your clients the *Jeſuits*, who by unjuſtifiable attempts endeavour to uſurp the Authority of the *Church*, to treat whom they pleaſe as *Hereticks*, when they find themſelves reduc'd to ſuch extremities, as that they are irreſcuable from thoſe juſt reproaches, which are made to them for impious Maximes. But for my part I ſhall confine my ſelf to the particular refutation of the new *Impoſtures* which you bring upon the ſtage in order to the juſtification of the *Caſuiſts*. We begin with the great *Vaſquez*.

You

You make no anſwer at all to any thing produc'd by the Author of the Letters, to diſcover the corrupt doctrine of that *Jeſuit* concerning *Alms*. And you only charge him indefinitely with four *falſifications*, whereof the firſt is, That he hath ſuppreſs'd out of the paſſage of *Vaſquez* cited in the VI. LETTER, theſe words, *Statum quem licitè poſſunt acquirere*, and that he hath diſſembled the reproach that had been made to him for ſo doing.

Your credulity, Sir, I perceive is very great; for it is clear, that you have taken it upon the credit of your dear Friends, the *Jeſuits*, that thoſe words were in the paſſage cited by the Author of the Letters. For if you had known they had not been there, you would have thought thoſe Fathers very much to-blame to have reproach'd him with any ſuch thing, rather than have betray'd any aſtoniſhment that he had not vouchſafed any anſwer to ſo frivolous an objection. But take heed you truſt them not too much; you will find your ſelf often over-reach'd. Do but take the pains your ſelf to look into *Vaſquez*, and ſee the paſſage which the Author of the Letters cites out of him. You will find it, *De Eleem. cap. 4. num. 4.* but you ſhall not meet with any of thoſe words which it is objected to him that he hath ſuppreſs'd; and will haply think it very ſtrange not to find them till you have turn'd back 15 pages before. I doubt not but upon that diſcovery you will think your ſelf very ill dealt with by thoſe good Fathers, and will infer, that to accuſe that Author, with any juſtice, of having ſuppreſs'd thoſe words out of the paſſage, he muſt be thought oblig'd to quote the paſſages of 15 pages in *Folio*, in a Letter of eight pages in *quarto*, wherein he is wont to produce thirty or forty, which certainly were very unreaſonable.

There can therefore no other advantage be made of theſe words, ſave to convict your ſelf of impoſture; and yet though they were granted to be in that paſſage, they would not make any thing for the juſtification of *Vaſquez*. The charge put in againſt that *Jeſuit*, is, that he hath deſtroy'd that precept of JESUS CHRIST which obliges the rich to give alms out of their ſuperfluity, by main-

maintaining, that *whatever rich men lay up out of a design to raise their own Fortunes, or those of their relations, is not superfluous; and consequently, that it will be hard to find any among those that are worldly-minded, that have ought superfluous, no, not even among Kings.* 'Tis this consequence, *viz. that there is not any thing superfluous among those that are worldly-minded*, that dissolves the obligation of giving alms, since it must be thence concluded, that, not having any, they are not oblig'd to give any. Had the Author of the Letters drawn it, you might have had some ground to pretend, that it was not contain'd in this principle, That *what rich men lay up out of a design to raise their own fortunes, or those of their relations, is not called superfluous.* But he found it already drawn in *Vasquez*. There he met with those words so disconsonant to the spirit of the Gospel, and all Christian moderation, viz. *That it will be hard to find any thing superfluous among those of this world, no not among Kings.*

'Tis in the same *Vasquez* that he hath read this last conclusion, cited in the XII. Letter; viz. *A man is hardly obliged to give alms, when he is obliged to give it only out of his superfluity*: and what is yet further remarkable, is, that we find it in the same place where these words are, *Statum quem licitè possunt acquirere*, whereby you pretend to elude it. Thus you make a great deal of stir to no purpose about the principle first laid down, while you are forc'd to be silent as to the consequences, which are formally found in *Vasquez*, and strong enough to destroy the precept of JESUS CHRIST, as he is charg'd to have done. If *Vasquez* had illogically drawn them from his own Principle, he should have added a fault of *judgment* to an errour of *Morality*, and consequently were not the more innocent for that, nor the precept of CHRIST less destroy'd. But it will be apparent from the refutation of the second *Falsification*, wherewith you charge the Author of the *Letters*, that these mischievous consequences are rightly drawn from the wicked principle laid down by *Vasquez* in the same place; and accordingly, that that *Jesuit* hath not done any violence to the rules of ratiocination, but to those of the Gospel.

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The ſecond *Falſification*, which you ſay he hath *diſſembled* after he had been *convinc'd* of it, is, that he hath omitted thoſe words out of a malicious deſign, purpoſely to pervert the ſenſe of that Father, and draw thence this ſcandalous conſequence, *viz. that according to* Vaſquez, *a man hath no more to do to avoid having any thing ſuperfluous, but to be guilty of ambition enough.* To this, Sir, I might in a word anſwer you, that there never was any accuſation leſs rational. The *Jeſuits* themſelves never quarell'd at that conſequence. And yet, you muſt reproach the Author of the Letters with diſſimulation, for not anſwering an objection which was never made to him. But ſince you imagine your ſelf more eagle-ſighted in this particular than the whole Society put together, you ſhall find how eaſie it will be to ſatisfie a vanity that were injurious to that great Body.

For how can you deny, but that from this Principle laid down by *Vaſquez*, viz. *what men lay up out of a deſign to raiſe either their own Fortunes, or thoſe of their relations, is not called ſuperfluous, it muſt be neceſſarily concluded, that there needs no more than to be guilty of ambition enough to avoid the having of any thing ſuperfluous.* Nay I ſhall give you free leave to add to this the condition he expreſſes in another place, which is, that a man ſhould raiſe his fortunes only by juſt and lawful ways; *Statum quem licitè poſſunt acquirere.* All this ſhall not abate any thing of the truth of the conſequence which you charge with falſhood. We do acknowledge, Sir, that there are ſome rich men that may raiſe their fortunes by juſt and lawful ways. The concernment of the publick may ſometimes juſtifie ſuch a deſire, provided they do not ſo much conſider their own reputation and intereſt, as the honour of God and the advantages of the Publick; but it happens very ſeldom that the Spirit of *Jeſus Chriſt*, which once excluded, there cannot be any pure intentions, ſuggeſts theſe deſires to the rich of this world; no, that rather inclines them to take away ſome thing from that unprofitable weight, which hinders them from ſoaring up towards Heaven. and to fear the words of the Goſpel, *That he that liſts himſelf up ſhall be brought low*; whence it is to be preſum'd, that theſe

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these desires, which are so ordinary in most of the children of *this Generation*, of raising themselves and their Relations to higher fortunes, though by lawful and justifiable ways, are, for the most part, only the effects of a covetous thirsting after the things of this world, and a real ambition.

For, Sir, it is doubtless a palpable errour to imagine, that it is no matter of ambition for a man to be desirous to raise his fortunes, but when he would do it by some unjustifiable means: 'Tis this errour which St. *Augustine* makes it so much his business to confute in his Book of *Patience*, Chap. 3. where he says, *The love of money and the desire of glory are extravagances which the world thinks allowable. And people are apt to imagine, that Avarice, Ambition, Luxury, the divertisements of vain shews, are innocent things, when they are not the occasions of our falling into some crime or excess provided against by the Law.* Ambition consists in the desire of advancement for advancements sake, of honour for honours sake; as it is the property of Avarice to love riches for riches sake. If you add to this the unjustifiable means whereby it may be effected, you make it more disallowable; but when you propose only lawful means, you do not make it innocent. Now *Vasquez* says not any thing of those occasions wherein some virtuous people are desirous to change their conditions, and are in a very probable way to do it, as Card. *Cajetan* says. Did he speak of any such thing, it would have been ridiculous in him to conclude thence, as he hath done, *that there seldom is any thing superfluous among worldly-minded men*; since that some very few emergencies, (which happen not above once or twice in a mans age, and falls out among a small number of rich men, to whom God hath discover'd that they shall not prejudice themselves by being rais'd into a higher rank to serve others) cannot hinder but that the greatest number of rich men must have very much of what is superfluous. But he speaks of an insatiable and indeterminate desire of Greatness; he speaks of a desire to raise ones fortunes beyond all limits; for if it were limitable, rich men would at last come to have something superfluous, when they were arriv'd to those limits.

limits. And lastly, he conceives that this desire is so generally allowable, that he takes a course the rich shall not ever have any thing superfluous.

Thus much, Sir, to further your understanding of this pretence of aggrandization, and raising ones self still to a higher condition in this world, though by lawful means, *ad statum quem licitè possint acquirere*, which the Author of the LETTERS hath called by the name of *Ambition*, because it is the term which the *Fathers* give it, and is commonly bestowed on it in the world. He thought not himself oblig'd to imitate one of the ordinary evasions of your corrupt Casuists, which is, to discard the names of the vices, and to retain the vices themselves under other names. It being therefore supposed that these words, *Statum quem licitè possint acquirere*, were in the passage cited by him, there was no necessity he should leave them out to make it unjustifiable. It is by adding them thereto that he hath a just ground to accuse *Vasquez*, that according to his doctrine *there cannot be any thing superfluous where there is any thing of Ambition.* He is not the first that hath drawn that consequence out of this doctrine; Monsieur *du Val* had done it before him, *in terminis*, when he opposed that unmaintainable maxime; (a) *It must needs follow*, saith he, *that he that should be desirous of higher dignity, that is to say, should be guilty of more ambition, would not have any thing superfluous, though he were possessor of much more than he stood in need of according to his present condition.* Sequeretur eum qui hanc dignitatem cuperet, seu qui MAJORI *AMBITIONE DUCERETUR*, habendo plurima, supra decentiam sui statûs, non habiturum superflua.

(a) *Tom. 2. Qu. 8. p. 176.*

You are by this time sensible, Sir, how unfortunate you have been in the two first falsifications, which you reproach the Author of the Letters with. We come now to examine whether you have had better luck in the two others you charge him to have made in making his own party good. The first is, that he affirms that *Vasquez* does not oblige *rich men to give any thing out of that which is necessary to their conditions.* It is no hard matter to make you an answer as

to that point, for there needs no more than to tell you plainly that it is falſe, and that he ſays but the clear contrary. There needs no other proof for this, but that very paſſage which you produce three lines after, wherein he brings in *Vaſquez* obliging *the rich to give even out of that which is neceſſary upon certain occaſions.*

Your laſt complaint is no leſs unreaſonable; ſee but the ground of it. The Author of the Letters finds fault with two deciſions in the doctrine of *Vaſquez*; one, *That rich men are not obliged out of any conſideration of, either juſtice, or charity, to give alms out of their ſuperfluity, and therefore much leſs out of their neceſſary, to ſupply the ordinary neceſſities of the poor.* The other, *that they are not obliged to give any thing out of their neceſſary but in ſuch emergencies as very ſeldom or never happen.* You had not any thing to alledg by way of anſwer to the former of theſe deciſions, which yet is the moſt miſchievous. What ſhift do you then make? You join them both together, and having made ſome wretched reply to the latter, would make the world believe that you have anſwered both. To unravel therefore what you have purpoſely ſhuffled together, anſwer me to this Interrogatory, Whether it be not true that *Vaſquez* affirms, that rich men are never obliged to give any thing either out of their ſuperfluity or their neceſſary; out of any obligation of either Charity or Juſtice, in the ordinary neceſſities of the poor? Hath not the Author of the Letters proved it by this formal paſſage of *Vaſquez*. Corduba *teaches, that when a man hath any thing* ſuperfluous, he is obliged to give of it to thoſe that are in ordinary neceſſities, at leaſt ſome part, ſo to fulfill the precept in ſome meaſure. (Obſerve that the queſtion in this place is not whether a man be obliged out of any reſpect of either juſtice or charity, but whether he be any way abſolutely obliged to do it.) Let us now ſee how the caſe is decided by *Vaſque*. *But I am not of that opinion,* SED HOC NON PLACET, *for we have demonſtrated the contrary againſt* Cajetan *and* Navarrus. This is it you make no anſwer at all to, and conſequently leave your friends, the *Jeſuits*, under the conviction of an Errour ſo deſtructive to the Goſpel.

And

And as to the second decision of *Vasquez*, which is, *that the rich are not obliged to give out of that which is necessary to their condition, but in such emergencies as never almost come to pass*, the Author of the Letters hath no less evidently proved it, by instancing in those conditions which that *Jesuit* requires, to make the obligation valid. Those are, *that a man must know that the poor body who is in extream necessity will not be relieved by any other*; and, *that that necessity be such as threatens him with some mortal accident, or the loss of his reputation.* This gave him occasion to ask whether such emergencies are very ordinary in *Paris*; and at last he hath pressed the *Jesuits* with this argument; that *Vasquez* permitting the poor to steal from the rich, when reduced to those circumstances wherein he obliges the rich to relieve the poor, it must needs be that it was his judgment these occasions happened very seldom, or that it was ordinarily allowable to steal. What answer have you made to this, Sir? You have dissembled all these proofs, and thought it sufficient to quote three passages out of *Vasquez*, in the two former whereof he says, that the rich are obliged to relieve the poor in urgent necessities, which the Author of the Letters does expressly acknowledg; but you have been very careful not to produce those restrictions of his, which admitted, these urgent necessities shall never in a manner oblige a man to give alms, which is the point in question.

The third of your passage simply says thus much, that the rich are not obliged to give alms only in extream necessities, that is to say, when a man is at the point of death, because they are too too rare; whence you conclude it to be false, that the occasions wherein *Vasquez* obliges men to give alms, are very rare. But see how you are mistaken, Sir, for you cannot conclude any thing thence save that *Vasquez* takes away the name of *very rare*, from the occasions of giving alms, which he makes *very rare* in effect, by the conditions he annexes thereto. And in that, he hath been absolutely guided by the spirit of the Society whereof he was a member. That *Jesuit* thought it lay upon him, at the same time, to satisfie the rich, who would gladly be, as seldom as may be obliged to give alms, and

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the Church, which obliges those, that have any thing superfluous, to give often. His design was to satisfie all the world, according to the method of the *Society*; and he hath done very fairly towards it. For he exacts, on the one side, conditions that are so rare in effect, that the most covetous cannot justly quarrel thereat; and on the other, deprives those conditions of the word *rare*, to give a certain aëry satisfaction to the Church. The question therefore is not to know whether *Vasquez* hath given the term of *rare* to the emergencies wherein he obliges men to give alms. It was never laid to his charge that he had called them *rare*. No, he had more of a *Jesuit* within him than to call bad things so simply by their proper names; but the question is, to know, whether they are become rare by the restrictions he annexes thereto. And this is that which the Author of the Letters hath so clearly discovered, that indeed, as to this point, you had no other refuge but that general answer, which you are never to seek for, that is to say, *Dissimulation* and *silence*.

Whatever you bring in afterwards to shew the subtilty of *Vasquez* his wit in assigning so many several interpretations of the words *necessary* and *superfluous*, is pure illusion and legerdemain. He never took them otherwise than in two senses, with all other Divines. There is, according to him, *something that is necessary in relation to nature, and something that is necessary in respect of a mans condition: as also something that is superfluous in relation to nature, and superfluous as to a man's condition.* But to make a thing superfluous in respect of a man's condition, he will needs have it thought such, not only in regard of the present condition, but also out of a consideration of that which the rich may arrive to themselves, or raise their relations to by justifiable and lawful ways. So that according to *Vasquez*'s doctrine, whatever a man lays up in order to the raising of his fortunes is to be accounted simply *necessary* to the *condition*, and *superfluous* only in respect of *nature*; and he is not obliged to give any alms thereof but upon such occurrences as the Author of the *Letters* hath made appear to be such as very seldom or never happen.

There is no necessity of adding any thing concerning the com-

compariſon between *Vaſquez* and *Cajetan*, to what the Author of the Letters hath ſaid of it. I muſt only tell you by the way, that you impoſe upon that *Cardinal*, as *Vaſquez* does himſelf, when you maintain, *that contrary to what he had ſaid in the Treatiſe of* Alms, *he teaches in that of* Indulgencies, *that the obligation of giving any thing out of that which is ſuperfluous, exceeds not a venial ſin.* I would adviſe you, Sir, to read him your ſelf, and give not ſo much credit to any *Jeſuits*, whether living or dead. You will find that *Cajetan* teaches in that place the expreſs contrary; and that after he had ſaid, that they are only extream neceſſities, under which he alſo comprehends the greateſt part of thoſe which *Vaſquez* calls urgent, which oblige a man to alms upon pain of mortal ſin, he there adds this exception, *unleſs it be that a man hath that which is ſuperfluous*; SECLUSA SUPERFLUITATE BONORUM

I now wait your motion to the Doctrine of *Simony*. The Author of the Letters had no other deſign than to ſhew that the Society maintains this maxim, *viz.* *That it is not Simony in point of conſcience to give a ſpiritual good for a temporal, provided the* temporal *be only the motive, though the principal one of the other, and not the* price *of it.* And to prove it, he hath produced the paſſage of (d) *Valentia* at length, who affirms it ſo expreſly that you have not any thing to return by way of anſwer, no more than you have as to *Eſcobar*, *Eradus Billus*, and others, who maintain the ſame thing. There needs no more than that all theſe Authors ſhould be of that opinion, to ſhew that according to the whole Society which maintains the Doctrine of *Probability*, it is ſafe in point of conſcience, or having been held by many *grave Authors*, and approved by many *grave* Provincials. Be ingenuous then, and acknowledg, that leaving, as you do, the opinions of the other *Jeſuits* befor-ementioned to ſtand as they are, and making your advantage of *Tanerus* alone, you do not any way prejudice the deſign of the Author of the *Letters*, whom you would ſeem to quarrel with, nor contribute any thing to the Juſti-

(d) *Vid. LET.* 12.

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fication of the *Society* whom you pretend to vindicate.

But to give you once for all absolute satisfaction as to this point, I shall make it appear to you, that *Tannerus* is no more your friend than any of the rest. In the first place you cannot deny but that he says in general, *That it is no Simony in point of conscience*, In foro conscientiæ, *to give a spiritual good for a temporal, when the temporal is only the motive though the principal one, and not the* price *of the spiritual.* And when he says it is no Simony *in point of conscience*, his meaning is, that it is not any, in regard of either *divine right*, or *positive right.* For Simony according to *positive right*, is Simony *in point of conscience.* That is the general rule to which *Tannerus* produces an exception, which is, that *in the cases expressed by the law, it is* Simony *according to positive right*, or Simony presumed. Now since that an exception cannot be of equal extent with the rule, it must of necessity follow, that this general maxim, *viz. That it is no Simony* in point of conscience *to give* a spiritual *good for a* temporal, *the latter being considered only as the* motive, *and not as the* price *of the former*, hath its subsistence in something or other which is in its own nature spiritual; and consequently, that there are some *spiritual* things, which a man may, without *Simony*, according to *positive right*, give for *temporal* goods, by changing the word *price* into that of *motive.*

The Author of the *Letters* hath made choice of a kind of Benefices, to which he hath reduced the Doctrine of *Valentia* and *Tannerus.* But it concerns him very little that you should introduce another instead of that kind, and affirm, that they are not the Benefices, but the Sacraments or Ecclesiastical functions that may be given for money. All this is equally impious in his apprehension, and so he leaves you to make your choice. Nay, it should seem, Sir, that you have not wanted some inclination to do it, and that you were something of opinion, that it is not Simony for a Priest to say Mass, though he look on the money he receives for his pains as the principal motive of his so doing. This is a conceit,

ceit, which any man may take that reads what you relate of the custom of the Church of *Paris*. For had you been content simply to say, that the faithful may offer temporal goods to those from whom they receive spiritual, and that the Priests who serve the Altar, may live by the Altar, you would have said something which no body doubts of, but what withal hath not any relation to our question; that which falls under our inquisition, as to that particular, being, whether a a Priest, whose principal motive in offering the Sacrifice were the money he should receive for so doing, were not in the sight of God, guilty of Simony? You must needs exempt him from it, according to the Doctrine of *Tannerus*; but can you do it according to the principles of Christian piety? *If Simony*, says *Peter Le Chantre*, one of the greatest Ornaments of the Church of *Paris*, *be so infamous and so damnable, in things related to the Sacraments, how much more is it in the very substance of the Sacraments, especially in the Eucharist, wherein Christ Jesus is wholly received, the source and origin of all the Graces. Simon Magus*, says further that holy man, *having been rejected by* Simon Peter, *might have said to him, thou slightest me, but I shall triumph over thee, and the whole body of the Church: I will raise my self an Imperial seat even upon the very Altars, and when the Angels shall be gotten together into one corner of the Altar to adore the body of* JESUS CHRIST, *I shall be at another causing the Minister of the Altar, or rather my own, to offer it up for money.* And yet that Simony which this pious Divine condemns with so much earnestness, consists meerly in that unsatisfied desire which makes men even in the administration of spiritual things, place their principal end in the temporal advantages accrewing thereby. And this is it that makes him say in general, Chap. 25. *That holy administration*, which he calls the work of the right hand, *being exercised out of the love of money, is Simony*; *Opus dexteræ, operatum causa pecuniæ acquirendæ, parit Simoniam.* What then would he have said, had he heard any talk of this horrid Maxim of the Casuists which you maintain: *That it is lawful for*

a Priest for a little money, to renounce and assign over all the spiritual benefit which he might expect from the Sacrifice?

You see then, Sir, that if this be all you have to say in the behalf of *Tannerus*, all it will amount to, will be to make him guilty of a greater impiety. But you will never prove thereby, that it is not Simony according to positive right, to receive money as a motive to bestow Benefices. For be pleased but to observe, that he does nor simply say it is Simony to give a spiritual good for a temporal as the motive, and not as the price; but that he adds an alternative expression, saying, *that it is, either Simony according to positive right, or Simony upon presumption.* Now Simony upon presumption is not Simony in the sight of God; it deserves no punishment in the tribunal of Conscience. And therefore to say, as *Tannerus* does, that it is either Simony according to positive right, or Simony upon presumption, is as much as to say, it is either Simony or not Simony. Thus you see what becomes of *Tannerus* exception, which the Author of the Letters thought not fit to give any account of in the VI. Letter, because not citing any particular passage out of that *Jesuit*, he only says there, that he is of the same opinion with *Valentia*; but he quotes it, and makes a punctual answer thereto in the XII. though you falsly charge him with having dissembled it.

It was purposely to avoid the confusion and intricacy of all these distinctions that the Author of the *Letters* had asked the *Jesuits*, whether it were *Simony in point of conscience according to their Authors to bestow a Benefice of* 400 *l. per Ann.* receiving 1000 *l.* as the motive to do it, and not as the price of it. He hath pressed them to make him a Categorical answer, without any thing to do with *positive right*, that is to say, without making use of those terms which the world understands not and not without reflecting thereon, as you have apprehended it, contrary to all Grammar. But it seems you will undertake to answer it, and your answer is briefly this: *That taking away positive right it would not*

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be any Simony, as it were not any sin not to hear Mass upon a Festival day, if the Church had not so commanded it; which is as much as to say, That it is not Simony, but because the Church hath made it such, and that were it not for her positive Laws, it were an indifferent action. Which granted, I have this to return you again.

In the first place, that you have very weakly answered the question proposed. The Author of the LETTERS asked, whether it were Simony, according to those Jesuitical Authors whom he had cited; and you tell us upon your own account that it is only Simony, as to *positive right*. The question is not to know your opinion; it is not, when known, of any authority. Do you pretend to be a *grave* Doctor? 'Twere very much to be disputed. But we have to do with *Valentia*, *Tannerus*, *Sanchez*, *Escobar*, *Eradus Billus*, who are infallibly *grave*. 'Tis according to their judgments that answer must be made. The Author of the *Letters* pretends, that you cannot, according to the Doctrine of all those *Jesuits*, affirm there is any Simony in it, as to matter of *Conscience*. As for *Valentia*, *Sanchez*, *Escobar*, and the rest, you meddle not with them. You dispute the business a little upon *Tannerus*: but you have seen that it was without any just ground; so that after you have done all you can, it is clear, that the *Society* teaches, that a man may without Simony in point of conscience, give a spiritual good for a temporal, provided the temporal be the principal motive, and not the price of it. That's all that was desired.

In the next place, I am to tell you, that your Answer contains a horrid impiety. How, Sir, dare you affirm, that were it not for the Laws of the Church, it would be no Simony to give money, with that shifting direction of the intention, to get into Ecclesiastical functions; that before the Canons she hath made concerning Simony, money was a lawful means to recommend any man to them; and consequently that Saint *Peter* was inconsiderate in condemning *Simon Magus* so violently, since it was not apparent that he proffered

him

him the money rather as the *price*, than as the *motive!*

To what *School* would you recommend us to be better inſtructed in this Doctrine? not certainly to that of *Jeſus Chriſt*, who ever commanded his Diſciples freely to beſtow what they had freely received, and who, by that word, as (e) *Pietre Le Chantre* obſerves it, excludes *all expectation of Preſents or ſervices, whether by, or without agreement, becauſe God looks into the heart.*

(e) *In Verb. abbr. c. 36.*

Nor is it to the School of the *Church*, who treats not only as Criminals, but as Hereticks, all thoſe who imploy their money to procure Eccleſiaſtical Adminiſtrations; and calls that kind of Traffick, however it may be palliated by humane artifices and inventions, not a violation of one of her poſitive Laws, but Hereſie, *Simoniacam hæreſim.*

It muſt needs remain then, that the School wherein all theſe Maxims are to be learned; where it is taught that it is not Simony according to poſitive right, or that it is only one upon preſumption, or that it is not any ſin at all to give money for a Benefice, as the *Motive* and not as the *Price*, can be no other than that of *Gehazi* and *Simon Magus*. 'Tis in this *School* that thoſe two firſt Traders in holy things, execrable every where elſe, are to be accounted innocent; and where, allowing the inſatiable deſire, what it would have, with that which ſets it firſt in motion, it is taught to elude the Law of God, by the change of a *term*, which makes no alterarion in the *thing*.

But let the Diſciples of this School hearken how the great Pope *Innocent* the third, in his Letter to the Archbiſhop of *Canterbury*, Anno 1199. hath thundered againſt all the damnable ſophiſtry of thoſe, *Who blinded by a deſire of gain, pretend to palliate* Simony *under a ſpecious name*; *Simoniam ſub honeſto nomine palliant. As if that change of the name could work any alteration either in the nature of the crime or the puniſhment due thereto. But God is not mocked.* (added that Pope) *and though theſe Vaſſals of* Simon Magus *might in this life eſcape the puniſh-*

punishment they deserve, they shall never escape in the other, those eternal torments which God reserves them for. For the speciousness of the name cannot palliate the mischievousness of that sin; nor the sophistical shifting of a word prevent a man from being guilty thereof. Cum nec honestas nominis criminis malitiam palliabit, nec vox poterit abolere reatum.

The last point, Sir, is upon the subject of *Bankrupts*. And as to this point I admire the excess of your confidence The *Jesuits* whom you vindicate, had shifted the question from *Escobar* to *Lessius*, very unhandsomely, and nothing to their advantage. For the Author of the *Letters* had cited *Lessius* meerly upon the credit of *Escobar*, and had attributed to *Escobar* alone that last point which they keep such a stir about, viz. *That Bankrupts may retain as much of their estates as that they may live honourably upon, though they had been purchased by injustice and crimes known to all the world.* It was in like manner upon the account of *Escobar* alone that he pressed them to make a publick disacknowledgment of that Maxim; or to declare that they maintain'd it; and in this latter case, he refers them to the *Parliament*. This it was that required answer, and so it was nothing, to say, simply, that *Lessius*, whom there was nothing to do with, was not of the same opinion with *Escobar*, who was the person wholly concerned. Do you imagin there needs no more to answer questions but to shift them in this manner?

Take heed, Sir, how you entertain any such hope. You shall answer to what concerns *Escobar*, before any thing be said of *Lessius*; yet think it not a refusal in me to do it. On the contrary, I promise you a very clear explication of the Doctrine of *Lessius* concerning *Bankrupts*, whereat I am confident the Parliament will not be less troubled, than *Sorbonne* was.

With God's assistance you shall find me a man of my word; but not before you have answered to the point in debate concerning *Escobar*. You shall give very

very punctual ſatisfaction as to that; before you ſhall be ſuffered to engage in any new Queſtions: *Eſcobar* is the firſt come; and he, notwithſtanding all your Evaſions, ſhall be the firſt ſerved. And then aſſure your ſelf that *Leſſius* ſhall not ſtay long after him.

To

To the Reverend Fathers of the Society of Jeſus.

From the Author of the Letters to the PROVINCIAL.

LETTER XIII.

ARGUMENT.

The deciſions concerning the lawfulneſs of killing for a box o'th' ear *brought to the Bar, the caſe pleaded, and the Jeſuits diſmiſſed, with impoſture in point of citation, and perniciouſneſs in matter of doctrine. The non-ſignificancy of Jeſuitical* terms *and* diſtinctions, *purpoſely advanc'd, to inſnare the leſs circumſpect. The ſympathy there is between propoſitions probable in the practick, and thoſe that are ſuch only in the ſpeculative, and the Chriſtian conſequences thereof, according to the doctrine of* PROBABILITY. *The tenent of* killing for opprobrious ſpeeches *canvaſs'd, and found to be generally taught by the Jeſuits, contrary to their impudent aſſertion,* viz. That no Author of theirs holds it lawful to kill for ill Language. *What the* Caſuiſts *reflect on,*

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on, in all these damnable decisions. A parallel between Vasquez *and* Lessius *upon the subject of* Homicide, *referrible to all the maintainers of probable opinions; whereby it appears, that they are Pagans and Villains in the opinions one of another, and will rise up in judgment one against another.*

REVEREND FATHERS,

I Have just now perus'd your last writing; wherein you continue your *impostures*, even to the *twentieth*; declaring that you will there put a Period to that kind of accusation, whereof consisted your first plea; to come to the second; where you are to take a new course to vindicate your selves, which is to shew, that there are a many other *Casuists* degenerated into *Libertinism* as well as you. I see then, Fathers, how many impostures I have to answer: and since that which we are now upon (being the *fourth*) is upon the subject of *Homicide*; it will not be unseasonable, while I answer that, at the same time, to give satisfaction to the 11,13, 14,15,16,17,18, as relating to the same head.

I shall therefore, in this Letter, make good the truth of my citations, against the falsities you unjustly lay to my charge. But since you have so confidently affirm'd in your writings, *That the opinions of your Authors concerning Murther are conformable to the Decisions of Popes and the Canons of the Church*, you must needs engage me, in the ensuing Letter, to confute a proposition so rash and withal so injurious to the Church. It is a matter of importance to make it appear that she is not in the least tainted with your corruptions, that so Hereticks may not take advantage from your extravagancies, to draw thence any thing prejudicial to her honour. But rather, perceiving on the one side your pernicious Maximes, and on the other the Canons of the Church, whereby they have always been condemn'd, men will at

at the same time find both what they should avoid and what they should follow.

Your fourth imposture is upon the Maxim concerning *Murther*, which you pretend I have wrongfully attributed to *Lessius*. 'Tis this: *He who hath a box on the ear given him may immediately pursue his enemy, nay, return it him with his sword, not indeed to be revenged of him, but to recover his reputation.* Whereupon you say, that this opinion belongs to the Casuist *Victoria*. But that is not the business in question. For there is no repugnance in affirming it to belong at the same time both to *Victoria* and *Lessius*: since *Lessius* says himself, that it is also *Navarrus*'s, and your Father *Henriquez*'s who teach, *That he who hath receiv'd a box o'th' ear may immediately pursue him that gave it, and load him with as many blows as he shall think requisite, for the reparation of his honour.* The question then is, to know, whether *Lessius* also be of the same opinion with these Authors, as well as his brother *Casuist*. And therefore you add, *That* Lessius *cites not this opinion but to refute it; and consequently that I attribute an opinion to him, which he alledges only to oppose it; which is the basest and most dishonourable action that a writer can be guilty of.* And I maintain, Fathers, that he does not cite it, but to follow it. This is a question of fact, such as whereof the decision is easie enough. Let us then see, how you prove what you assert: and you shall find afterwards, how I prove what I affirm.

To shew that *Lessius* is not of that opinion, you say he condemns the practise of it. And to prove that, you cite a passage of his, where he hath these words, *I condemn the practise of it.* I grant you, 2 *Lib.* 2. *c.* that if any one look for these words in *Lessius* 9. *n.* 82. *num.* 82. as they are by you cited, he will find them. But what will he say, Fathers, when he finds at the same time, that in the place before-mentioned he treats of a Question very different from that we now speak of, and that the opinion, whereof he in that place condemns the practice, cannot any way be that now in hand, but another of a quite different nature? And yet to clear

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up the business, we need but open the Book at the very place to which you refer us. For there you will find the sequel of his discourse in this manner.

He treats of the Question, *whether a man may kill for a box o'th' ear, in num.* 79. and concludes it in *num.* 80. without any the least word of *condemnation.* That Question being decided, he opens another in Article 81. viz. *whether one man may kill another for opprobrious speeches?* And it is upon that that he hath *n.* 82. the words by you cited, *I condemn the practise of it.*

Is it not a shameful thing, Fathers, that you durst produce these words, to perswade men that *Lessius* condemns the opinion, that a man may be kill'd for a box o'th' ear? And that, having in all but his only proof, you should triumph upon it as you do when you say, *That many persons of quality in* Paris, *having already discover'd that palpable falsity, by the very reading of* Lessius, *and are thereby satisfied what credit ought to be given that Libeller.* How? Fathers, is it thus, that you abuse the confidence which these persons of quality have in you? To make them believe that *Lessius* is not of such an opinion, you open his Book at a place where he condemns another. And so these persons not distrusting you, and not making it their business to examine whether the Question controverted be treated of, in that place, you basely abuse their credulity. I am confident, Fathers, that to avoid so shameful a falshood, you were forc'd to fly to your doctrine of Equivocation, and that reading the whole passage *aloud*, you said *to your selves*, that something else was handled in that place. But I Question whether this reason, which is enough to satisfie your Consciences, will be sufficient to satisfie the just quarrel these persons of quality will have against you, when they shall find themselves thus deluded by you.

Hinder them, Fathers, from seeing my LETTERS, since it is the only course you can take, to keep up your credit for a while. Yet I do not deal so with yours; I send them to all my friends, I wish all the world might see them; and I think there is some reason on both sides. For having published this fourth imposture, with so much noise,

noise, you must needs be discredited when it comes to be known that you have supposititiously thrust in one passage for another. It will then be easily imagined, that if you could have found what you look'd for in that place where *Lessius* treated of that matter, you would not have sought it elsewhere; and that you would not have made use of this shift but because you could not fasten on any thing else that favour'd your design. You would have men to find in *Lessius* what you say in your Imposture, *pag.* 10. *l.* 12. *that he doth not grant this opinion to be probable even in speculation*: and *Lessius* peremptorily affirms in his conclusion, *n.* 80. *This opinion, that a man may kill for a box o'th ear given him, is probable in speculation.* Is not this, word for word, the contrary of your discourse? Who therefore can sufficiently admire, to see with that confidence you produce, *in terminis*, the contrary to a truth in *matter of fact*? So that instead of what you conclude from your supposed passage, that *Lessius* was not of this opinion, it may very well be concluded from his true passage that he is of this very opinion.

You would further make *Lessius* say, *that he condemns the practise of it.* And yet, as I have already said, there is not the least syllable of *condemnation* in that place; but he says thus; *It seemeth that the practise thereof should not* EASILY *be permitted*; *in praxi non videtur* FACILE PERMITTENDA. Is this the language of a man that *condemns* a Maxime? Will you affirm, Fathers, that Adulteries and Incest are not easily *to be permitted*, in the practise? Should we not on the contrary, rather infer, that, since *Lessius* says only that the practise of it is not easily to be allowed, it may be sometimes allowable, though but seldom: And as if it had been his design to acquaint all the World when it were allowable, and secure the persons offended, as to all scruples of conscience they might be troubled with in case they knew not on what occasions it were not lawful for them to kill, in the practise, he hath taken the pains to give them notice of what they should avoid, to practise this doctrine conscientiously. Mind him, Fathers, *It seemeth*, saith he, *that it ought not easily to be permitted* BECAUSE *of the danger there is, men*

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may be carried on thereto, out of hatred, or revenge, or with excess; or that it may prove the occasion of too many murthers. So that it is clear that this murther will be allowable in the practise, according to *Lessius*, if these inconveniences be avoided; that is to say, if a man can act without hatred, without revenge, and limit himself to such circumstances as may not occasion too many murthers. Would you have an instance Fathers? I have a fresh one for you; that of the box o'th ear at *Compeigne*. For you must needs acknowledge that he who received it, shewed by his after-carriage; that he sufficiently master'd the motions of hatred and revenge. All he had then to do, was to avoid too great a number of murthers: and you know, Fathers, that it happens so seldom, that *Jesuits* give boxes o'th eare, to the Officers of the Kings Houshold, that it was not much to be feared, that one murther, committed on such an occasion, might have caused a many others in consequence. And so you cannot deny but that *Jesuit* might have been kill'd with safety of conscience, and that the person affronted might, upon that occasion, have put the doctrine of *Lessius* in practise. And, Fathers, he might haply have done it, had he been brought up in your School, and learned of *Escobar*, that *the man who hath receiv'd a box o'th ear, is accounted dishonourable, till such time as he hath killed the person that gave it him.* But you may, with some reason, imagine, that the contrary instructions he received from a certain *Vicar*, whom you affect not too much, have not a little contributed in that accident, to the saving of a *Jesuits* life.

Tell us then no more of these inconveniences, avoidable in so many occurrences; and which taken away, murther is, according to *Lessius*, allowable, even in the practick. For your other Authors, cited by *Escobar*, acknowledge no less. *Is it lawful*, says he, *in the practise of Homicide (according to your Society) to kill him that hath given a box o'th ear? Lessius says, it is lawful in the speculative, but that it ought not to be advised in the practick*; non consulendum in praxi; *because of the danger of hatred, or murthers prejudicial to the state, likely to ensue thereupon.* BUT OTHERS ARE OF OPINION, THAT AVOIDING THOSE

THOSE INCONVENIENCES, IT IS ALLOWABLE AND SAFE IN THE PRACTICK: *in praxi probabilem & tutum judicarunt Henriquez*, &c. Thus are opinions ſcrued up by degrees to the height of *Probability*. For you have brought this to that pitch by permitting it at length without any diſtinction of *ſpeculation* or *practiſe*, in theſe terms; *It is lawful for a man that hath received a box o'th ear, to return it immediately with his ſword, not to revenge himſelf, but to preſerve his reputation.* This was taught by your Fathers at *Caen*, in the Year 1644. in their publick writings, which the Univerſity [of *Paris*] put up to the Parliament in the third Petition againſt your doctrine concerning *Homicide*, p. 339.

Whence you may obſerve, Fathers, that your own Authors do of themſelves deſtroy that frivolous diſtinction of *ſpeculation* and *practiſe*, which the Univerſity had diſcovered to be ridiculous, and the invention of it a ſecret of your *Politicks*, which it were not amiſs to examine. For beſides that it is neceſſary it ſhould be underſtood, for the better clearing up of the 15, 16, 17, and 18, Impoſtures, it were not amiſs to diſcover by degrees the principles of this miſterious kind of Policy.

When you undertook to decide caſes of Conſcience in a gentle and complying way, you met with ſome wherein *Religion* only was concerned, as the Queſtions concerning *contrition*, *penance*, the *Love of God*, and all thoſe that relate to the interiour of mens conſciences. But you have found others, wherein the *State* is concerned as well as *Religion*, ſuch as are thoſe of *Uſury*, *Bankrupts*, *Homicide*, and the like. And it is a thing lies very heavy on the ſpirits of thoſe who have a real love for the Church, to ſee, that in abundance of occaſions wherein you had only Religion to deal withal (this world being not the place where God viſibly exerciſes his juſtice) you have ſubverted the Laws thereof without the leaſt fear, caution or diſtinction, as may be ſeen in your ſo confident opinions againſt penance and the love of God.

But in thoſe wherein both Religion and the State are concerned, you have cloven your deciſions, and, in ſuch caſes, formed two Queſtions. One you call that of *ſpe-*

culation, wherein, considering those crimes in themselves, without regarding the interest of the State, but only the law of God prohibiting them, you have, without any trouble, allowed them, and consequently overturned the law of God that condemned them. The other you call that of *practise*; wherein (reflecting on the prejudice done to the State thereby, and the presence of the Magistrates, who maintain the publick safety) you do not always allow in the practise, those murthers and crimes which you found lawful in the speculation, so to secure your selves as to the Judges. Thus, for instance, to the Question, whether it be lawful to kill for opprobrious speeches, your Authors *b* Filiutius, *c* Reginaldus, and others answer; *It is lawful in the speculation, ex probabili opinione licet. But I do not approve the practise of it, by reason of the great number of murthers, which would happen, and the prejudice it would be to the State, if all evil speakers were killed; besides that, a man might be punished by the hand of justice for killing upon that occasion.*

b Tr. 29 cap. 3. num. 52.
c L. 21. cap. 5. num. 63.

Thus do your opinions at first shoot forth under this distinction; by means whereof you ruin only Religion, without doing any visible injury to the State. Thus do you think your selves in a secure posture: For you imagine that the esteem you have in the Church, will keep men from punishing your attempts against Truth; and that the caution you use, in *not easily* allowing what you think Lawful to be put in practise, will secure you as to the Magistrates, who not being judges of cases of Conscience, are not properly to meddle with any thing but the external practise. Thus an opinion which were condemnable under the name of practise, is securely advanced under that of speculation. Now this foundation being well laid, it is no hard matter to build up your other maximes upon it. There was an infinite distance between the prohibition which God made to kill, and the speculative permission which your Authors have given to do it. But the distance between this permission and the practise, is not very great. All then one hath to do, is to shew, that what

what is allowable in the speculative, is also in the practise. To do this a man cannot want reasons; you have furnished us with cases of much more difficulty. Would you see, Fathers, how it may be attained? Follow this ratiocination of *Escobar*, who hath clearly decided it, in the first of the *six* Tomes of his grand *Moral Divinity*; which I mentioned before, where he is otherwise [illegible]minated then he was in the collection he made of your 24. Ancients. For whereas he thought at that time there might be opinions probable in the speculative, which yet were not safe in the practice, he hath since found out the contrary, and hath established it in this last work of his; so strangely is the doctrine of Probability cultivated by time, as well as every probable opinion in particular.

Hear himself; *d I see not, saith he, how it should be, that what seems allowable in the speculative, should not be such in the practick, since that what may be done in the practick, depends on what is found allowable in the speculative, and that these things differ not one from another, but as the effect and the cause. For speculation is that which determines the action.* WHENCE IT FOLLOWETH, THAT A MAN MAY WITH A SAFE CONSCIENCE FOLLOW IN THE PRACTICK THE OPINIONS THAT ARE PROBABLE IN THE SPECULATIVE; *nay, and that with more safety, than those which a man hath not, speculatively, well examined.* d *In prolog.* n. 15.

Certainly, Fathers, your *Escobar* reasons very well sometimes. And indeed, there is such an allyance between *speculation* and *practise*, that when one hath taken root, you make no difficulty to permit the other, without shadowing the business at all. This is apparent in the permission to kill for a box o'th ear, which from simple speculation, hath by *Lessius* been confidently stretched to a practise, which ought *not easily to be permitted*: and thence, by *Escobar to an easie practise*; whence your Fathers of *Caen* have cran'd it up to an absolute permission, without any distinction of *Theory* or *Practise*, as you have already seen.

Thus do you give your opinions an insensible growth. Should they of a sudden shoot out into their extremi-

ties, they would cause horrour. But this slow and insensible progress gently reconciles them to mens humours, and takes away the scandal of them. And by this means the permission of killing, so odious to Church and State, is first introduced into the Church, and out of the Church into the State.

The [illegible] success hath the opinion of killing for *ill language* met with, for it is now arrived to an equal permission without any distinction. I should not spend time to cite the passages of your Fathers concerning it, were it not necessary, to confound that height of confidence you have in affirming two several times in your fifteenth *Imposture p.* 26, and 30. *That there is not any Jesuit that permits killing for opprobrious language.* When you affirm such things, Fathers, you should take some course that I might not see them; since I can with so much ease answer them. For besides, that your Fathers *Reginaldus, Filiutius*, &c. have permitted it in the speculative, as hath been already said, and that thence the principle of *Escobar* does safely guide us, to the practise; I have this to add, that divers Authors of yours have, *in terminis*, permitted it: and among others Father *Hereau*, in his publick Lectures; upon which he was by the Kings order secur'd in your house, for having taught, besides divers other errours, *That when he who disgraces us before persons of quality, continues to do so, after he had had notice given him to forbear, it is lawful for us to kill him; not publickly indeed, for fear of scandal, but secretly,* SED CLAM.

I have told you already, of your Father *Amicus*; and you are not to learn, that his doctrine on this subject, was censured by the University of *Lovain*, in the Year 1649. and yet, it is not two months since that your Father *du Bois* hath maintain'd at *Rouen*, that very censured doctrine of *Amicus*; and hath taught, *That it is lawful for a Religious man to maintain the honour which he hath by his virtue acquired, even by killing him who would blast his reputation, etiam cum morte invasoris.* Which gave such a scandal to that City, that all the Pastors joyned together to cause him to be silenc'd, and to oblige him to retract his doctrine

ctrine by Canonical ways. The busines is in the Bishops Court.

What have you now to say, Fathers? How will you presume to maintain hereafter, *that no Jesuit was ever of opinion that it was lawful to kill for ill language?* Or need we any thing else to convince you than the opinions which I have cited of your Fathers, since they forbid not to kill speculatively, but only in the practick, *because of the inconvenience that would thereby happen to the State?* For I ask you hereupon, Fathers, whether the main business of our dispute be not to examine whether you have not subverted the law of God which forbids *Homicide?* The Question is not to know whether you have injured the State, but Religion. What advantage is it to you, in this kind of dispute, to shew that you have had a tenderness for the State, when at the same time you make it appear that you have destroyed Religion, by affirming, as you do, *p.* 28. *l.* 3. *That the meaning of* Reginaldus, *upon the Question of killing for opprobrious speeches, is, that a private man hath a right to use that kind of defence, considering it simply in it self.* I desire no more than this acknowledgment to confound you. A private man, say you, hath a right to make use of this defence; that is to say, to kill for opprobrious language, considering the thing in it self. And consequently, Fathers, the Law of God which forbids killing, is destroyed by this decision.

Nor does what you say afterward make any thing for you, *that it is unlawful and condemned, even by the Law of God, because of the murthers and disorders which might thereupon happen in the State; and that men are obliged, in relation to God, to be tender of the welfare of the State;* This is to fly out of the Question. For, Fathers, there are two *Laws* to be observed; one, forbidding to kill, the other forbidding to endamage the State. *Reginaldus* hath not haply broken that Law which forbids to prejudice the State; but hath infallibly violated that which forbids killing. Now all the matter in Question is of this latter. Besides that your other Fathers who have permitted these murthers in the practise, have destroyed both. To go

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yet a little higher. We are satisfied that you do sometimes forbid men to prejudice the State, and you affirm your design therein is to observe the law of God, obliging them to defend it. This may be true, though it be not certain; since you might do the same thing, meerly out of a fear of the Magistrates. Let us then examine from what principle this motion proceeds.

Were it not true, Fathers, did you really look upon God, and that the observation of his Law were the first and principal object of your resolutions, that this respect and reverence would constantly guide all your more important decisions; and would engage you upon all occasions to be tender of the concernments of *Religion*? But if, on the contrary, it be apparent, that you violate, in so many occurrences, the most sacred provision that God hath made for men, when you have nothing to oppose but his Law; and that even in those emergencies wherein it is most concerned, you destroy that Law of God, which forbids these actions, as criminal in themselves; and are not by any thing deterred from approving them in the practick, but by a fear of the Judges, do you not give us just cause to imagine, that it is not God you reflect on in that fear? and that, if in appearance you maintain his Law, in what relates to the obligation of not prejudicing the State, it is not out of any tenderness you have for his Law, but to compass your own ends? a method hath ever been observed by the most atheistical *Politicians*.

How, Fathers, will you tell us, that there is a certain right to kill for opprobrious language, when a man reflects only on the Law of God which forbids murther? And having thus violated the eternal Law of God, you think to take away the scandal you had raised, and perswade us you are very respectful towards him, by adding that you forbid the practise of it upon certain considerations of State, and for fear of the Judges? Is not this rather to add a new scandal to the other, not out of the respect you seem to have therein for the Judges; for that is not it I lay to your charge, and you are very pleasant upon that string, *Pag.* 29. I do not, I say, charge you with

with a fear of the Judges, but that you fear nothing but the Judges, and not the Judge of Judges. That is it I quarrel at, because it is to make God a milder enemy to crimes than men. Had you affirmed it lawful to kill an evil speaker, according to men, but not according to God, it were more supportable; but that that which is too criminal to be suffered by men, should be innocent and just in the sight of God, who is Justice it self, what does it but discover to all the world, that (by this horrid confusion of things, so contrary to the spirit of the Saints) you are grown impudent towards God, and are afraid of men? Had you been sincerely minded to condemn these *Homicides*, you would not have taken away the commandment of God which forbids them: and if you durst have permitted them at first sight, you would have permitted them openly, notwithstanding the Laws both of God and men. But as you would have them sensibly creep into permission, and surprise the Magistrates, the Sentinels of publick safety, so have you gone subtilly to work by cleaving your maximes, and proposing on the one side, *that it is lawful in the speculative to kill men for opprobrious speeches* (for you are permitted to examine things in speculation) and producing on the other, this maxime independently from the other, *That what is lawful in the speculative is also such in the practick.* For what concernment does the State seem to have in this general and metaphysical proposition? And so these two principles being, as not dangerous, seperately received, the vigilance of the Magistrate is eluded, since there needs no more than to fasten these Maximes together, to draw them from this conclusion, which is that you would aim at, That it is allowable, in the practick, to kill only for opprobrious speeches.

This indeed, Fathers, is one of the most subtil contrivances of your Politicks, to separate in your writings, the Maximes which you joyn together in your judgments. 'Twas so by pieces that you establish'd your doctrine of *Probability*, which I have often insisted on. And this general principle being laid as a corner-stone, you seperately advance such things, as being innocent in themselves.

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yet become horrid joyn'd to that pernicious principle. I shall only instance in what you say, *Pag.* 11. in your impostures; and which I am oblig'd to make some answer to, *viz.* *That many famous Divines are of opinion, that one may kill another for a box o'th ear given.* Certain it is, Fathers, that if a person that did not maintain Probability had said it, there were nothing to be quarrelled at, since it were only to make a simple recital that were not of any consideration. But for you, Fathers, and all those that maintain that dangerous doctrine, that whatsoever is approv'd by eminent Authors, is probable and safe in point of Conscience, when you add thereto that many famous Authors are of opinion that it is lawful to kill for a box o'th ear, what do you but put Stilletto's into the hands of all Christians, to kill those shall offend them, assuring them that they may do it with safety of Consciene; because they shall therein follow the opinions of so many *grave* Authors?

What horrid language is this, which, while it affirms that some Authors hold a damnable opinion, is at the same time a decision in favour of that damnable opinion, and authorises in Conscience whatever it does but cite! It is understood, Fathers, to be the language of your School. And it is a thing to be startled at, that you have the face and confidence to speak so loud, since it visibly discovers your judgment, and is a plain demonstration that you hold this opinion, *that it is lawful to kill for a box o'th ear,* to be sure in point of Conscience, as soon as you had told us, that many famous Authors maintain'd it.

You cannot shift it off, Fathers; no more than you can make your advantage of the passages of *Vasquez* and *Suarez*, which you object to me; wherein they condemn these murthers which their Brethren approve. These testimonies severed from the rest of your doctrine, might dazle their apprehensions, who are not sufficiently skilled therein. But we must joyn your principles and Maximes together. You say here that *Vasquez* does not permit these murthers; but what will you say on the other side, Fathers? *That the probability of one opinion,*

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hinders not the probability of another opinion contrary thereto. And in another place, *That it is lawful to follow the less probable, and less safe opinion, discarding the more probable and more safe opinion.* What may be inferred from all this summ'd up together, but that we have an absolute liberty of Conscience to follow which we shall think good, of all these opposite opinions? What's become, Fathers, of the fruit you were in hope to reap from these citations? It's blasted to nothing, since there needs no more for your condemnation, than to draw up these Maximes into one body, which you, for your justification, suffer to straggle up and down. To what end therefore do you produce these passages of your Fathers, which I have not cited, to mitigate those which I have, since there is nothing common between them? What priviledge does this give you to call me an *Impostor?* Have I affirmed that all your Fathers are in the same degree of degeneration? Nay, have I not, on the contrary, made it appear, that your main design requires you should have some of all opinions, to be made use of, on all occasions? To those who are inclinable to murther, you will recommend *Lessius*; to those that are not, you will produce *Vasquez*; that so none be dismist dis-satisfied; and without having of his side a *grave* Author. *Lessius* shall speak of *Homicide* like a *Pagan*, and haply of *Almes* somewhat like a *Christian*; *Vasquez* shall speak of Alms like a *Pagan*, and of murther like a *Christian*. But by the assistance of the *Probability* which *Vasquez* and *Lessius* joyntly maintain, and which renders all opinions common and indifferent, they will reciprocally lend one the other, their sentiments, and will be engaged to absolve those who shall have acted according to the opinions which either of them condemns. It is therefore this variety that augments your disorder. Uniformity were much more tolerable, and there is nothing so contrary to the expres rules of Saint *Ignatius*, and your first *Generals*, as this endless confusion of all sorts of opinions. I shall one day have some discourse for you about it; and it will be matter of astonishment, to see how you are fallen from the first spirit of your institu-

inſtitution; and that your own Generals have foreſeen, that the extravagance of your doctrine in point of *Morality*, might prove fatal, not only to your Society but to the whole Church.

In the mean time, take it from me, you ſhall not make any advantage of the opinion of *Vaſquez*. It were a miraculous thing, if among ſo many *Jeſuits* as have written, there were not one or two that ſhould affirm what all Chriſtians acknowledge. There's no great reputation in maintaining that it is not lawful to kill for a box o'th ear, according to the Goſpel; but it is an horrid ſhame to deny it. So that this contributes ſo little to your juſtification, that there's nothing makes more againſt you, ſince that having had amongſt you ſuch Doctors as have told you the Truth, you have not remained in the truth, and have loved the darkneſs better than the light. For you have learned of *Vaſquez*, *That it is a Pagan, and not a Chriſtian opinion, to affirm that a man may give a blow with a ſtick to him who had given him a box o'th ear. That it is to deſtroy the Decalogue and the Goſpel, to affirm that one man may kill another upon that account, and that the lewdeſt villains that have any thing of mankind in them acknowledge as much.* And yet, contrary to theſe Truths, you have ſuffered *Leſſius*, *Eſcobar*, and the reſt, to decide, That all the prohibitions which God hath made againſt *Homicide*, hinder not but that a man may be killed for a box o'th ear. To what end was it that that paſſage of *Vaſquez* was brought in to confront the opinion of *Leſſius*, unleſs it be to ſhew that *Leſſius* is a *Pagan and a Villain* according to *Vaſquez*? and that is more then I durſt have ſaid. What concluſion then can we make hence, but that *Leſſius deſtroys the Decalogue and the Goſpel*? That at the laſt day *Vaſquez* ſhall condemn *Leſſius* upon that point, as *Leſſius* ſhall condemn *Vaſquez* upon another; and that all your Authors will riſe up in judgment one againſt another, reciprocally to condemn one another, in their deplorable exceſſes againſt the Law of JESUS CHRIST.

Let us then conclude, Fathers, that (ſince your probability

bability makes the good opinions of some of your Authors unserviceable to the Church, and advantageous only to your selves in point of Policy) all they do, is, by their contradictions, to discover the doubleness of your hearts; which you have clearly demonstrated by assuring us, of the one side, that *Vasquez* and *Suarez* are of contrary opinions upon the point of *Homicide*; and of the other, that many eminent Authors are for Homicide; so to put men into two several ways, by destroying the simplicity of the spirit of God; who hath a curse reserved for the double-hearted, and those that halt between two ways. *Væ duplici corde, & ingredienti duabus viis.*

September 30.

1656.

To

To the ſame.

LETTER XIV.

ARGUMENT.

The caſe of Homicide *further argued, by way of parallel between the deciſions of the* Jeſuits, *and the principles of* Nature *and* common ſenſe. *The ſame put into the ballance with the Politick proviſions of* Pagans *concerning* Murther, *and the* Caſuiſts *found far ſhort of Infidels and Idolaters in point of Morality. The value of a man's life according to* Molina. *A man that would take away an* Apple *from us, may be killed according to* Leſſius. *Their deciſions concerning* Murther *compared with the ſpirit of the* Church, *and the vaſt diſproportion between them. The procedure of the* civil Magiſtrate *and that of the* Jeſuits *in order to the taking away of mens lives conſidered. A parallel between the Kingdom of Chriſt and that of Satan, whereby is diſcovered under whoſe banners the* Caſuiſts *Fight.*

REVEREND

REVEREND FATHERS,

HAD I no more to do but to answer the three impostures which are yet behind upon the point of *Homicide*, I should have no long discourse to make, for you should find them refuted in few words: but thinking it a business of greater consequence to awaken the World with the horrour of your opinions upon this subject, than to justifie the exactness of my citations; I shall be forced to bestow the greatest part of this Letter to refute your Maximes, so to convince you, how far you have degenerated from the sentiments of the *Church*, nay indeed, from those of *Nature*. The permissions of killing which you grant on so many occasions, sufficiently discover, that as to that point you have so far forgotten the Law of *God*, and put out the light of *Nature*, that it were but necessary you were reduced into the most simple principles of *Religion* and *common sence*. For what can be more natural than this sentiment, *That one private person hath no right over the life of another? We are so far instructed of our selves*, saith Saint *Chrysostome*, *as that when God laid down the precept of not killing, he hath not added, that it is because* Homicide *is an evil; but because*, says this Father, *that the Law supposes that men had already learned that truth of Nature.*

So that men have at all times been subject to this commandment; the Gospel hath confirmed that of the Law, and the Decalogue did only renew what men had received from God before the Law, in the person of *Noah*, of whom all men were to spring. For upon that restauration of the World, God said to this Patriarch: *And at the hand of man, even at the hands of a mans brother will I require the life of man. Whoso sheddeth mans blood, by man shall his blood be shed; for in the Image of God hath he made man.*

By this general prohibition are men divested of all power over the lives of men. And God hath so far reserved it to himself, that, according to Christian Truth, opposite in this to the false Maximes of Paganisme, a man hath

hath not indeed any power over his own life. But in regard that his providence thought fit to take ſome courſe to preſerve the Societies of men, and to puniſh the wicked that ſhould diſturb them, he hath himſelf eſtabliſhed certain Laws, to deprive guilty perſons of their lives: and ſo thoſe murthers, which without his order, were attempts liable to puniſhment, become by his order, commendable chaſtiſements; which taken away, there is nothing but what is unjuſt therein. Thus much hath been excellently well repreſented by St. *Auguſtine*, in his firſt Book of the *City of God*, *Ch.* 21. *God himſelf*, ſaith he, *hath made certain exceptions in this general prohibition of killing, either by the laws which he eſtabliſhed for the putting to death of guilty perſons, or by the particular orders he hath ſometimes given, to put to death ſome certain perſons. So that when men kill in that caſe, it is not man that kills, but God, of whom man is only the inſtrument, as a ſword in the hand of him that makes uſe of it. But theſe caſes excepted, who ever kills is guilty of Homicide*

It is then out of all queſtion, Fathers, that God only hath the power to take away life; and that nevertheleſs having eſtabliſhed Laws to put the guilty to death, he hath made Kings and Republicks the Guardians of this power. And this is taught us by Saint *Paul*, when ſpeaking of the right which ſupreme Authorities have to put men to death, he derives it from Heaven, ſaying, *That they carry not the ſword in vain, as being the Miniſters of God to execute vengeance upon the evil doers.*

But as they derive this power from God, ſo does he oblige them to exerciſe it as God himſelf would, that is to ſay, with juſtice, according to this ſaying of St. *Paul* in the ſame place, *For Magiſtrates are not to be feared for good works but for evil. Wilt thou then be without fear of the power? Do well, ſo ſhalt thou have the praiſe of the ſame. For they are the Miniſters of God for good.* And this reſtriction is ſo far from abating any thing of this power, that on the contrary, it extremely heightens it, becauſe it is to make it like that of God,

God, who is impotent as to the doing of evil, and omnipotent as to the doing of good; as also to distinguish it from that of Devils, who are impotent as to the doing of good, and whose power is only imployed in evil. There is only this difference between God and Soveraigns, That God being Justice and Wisdom it self, he may without any ceremonies put to death whom he pleases, and that when he pleases, and after what manner he pleases. For besides that he is the Soveraign Disposer of mens lives, he cannot take them away either without cause or cognizance, since he is as incapable of injustice, as of errour. But Princes are not to proceed so, because they are not so, the Ministers of God; but that they are still men and not Gods. They may be surprized by evil impressions; they may be exasperated by false suggestions; they may be transported by passion; and this is it hath engaged them to lay down certain humane provisions, and in their Dominions to establish Judges, to whom they have communicated that power, that so the authority which God hath invested them with, might not be imployed but to the end for which they had received it.

You are then to conceive, Fathers, that to be exempted from the guilt of murther, it is requisite a man should act jointly, both by the authority of God, and according to the justice of God; and if these two conditions meet not together, one offends either by killing with his Authority, but without his Justice; or by killing with his Justice, but without his Authority. From the necessity of this union, it happens according to St. *Augustine*, That *he who without authority kills a guilty person, becomes guilty himself, for this reason principally, That he usurps an Authority which God had not given him*; and on the contrary, the Judges who have this Authority, are nevertheless *homicides*, if they put to death an innocent person contrary to the Laws they ought to have observed.

These, Fathers, are the principles of publick safety and tranquillity, which have been received through all times and in all places, and upon which all Law-gi-

vers, as well Sacred, as Profane, have eſtabliſhed their Laws; inſomuch that even Pagans have made no exception to this rule, unleſs it ſo happened that there were no other way to avoid the loſs of chaſtity or life, as conceiving that as *Cicero* ſaith, *the Laws themſelves ſeemed to offer their aſſiſtance to thoſe that are in ſuch an extremity.*

But this caſe excepted, which yet I have nothing to ſay to in this place, That there ever was any Law that permitted private perſons to kill, or hath ſuffered it, as you do, to put off an affront, and to avoid the loſs of honour or eſtate, when a man is not at the ſame time in any danger of his life, is a thing, Fathers, which I maintain was never done even by Infidels. Nay, on the contrary, they have expreſly forbidden it. It was one of the Laws of the twelve Tables at *Rome*, *That it was not lawful to kill a thief in the day-time, who did not defend himſelf by force of arms.* Which was no more than what had been before forbidden in *Exodus* c. 22. And the Law *Furem, ad Legem Corneliam,* taken out of *Ulpian, forbids the killing of thieves even in the night-time, if they put us not in danger of our lives.* See it in (e) *Cujacius.*

(e) *Tit. dig. de Juſtit. et. jure, ad l.* 3.

Tell us now, Fathers, by what authority you permit what both divine and humane Laws prohibit, and by what priviledg.

(f) *L.* 2. *c.* 9. *num.* 66. & 72.

(f) *Leſſius* could ſay, *That it was in* Exodus *prohibited to kill Thieves in the day-time, who defend not themſelves by force of arms, and they are puniſhable by the hand of juſtice that ſhould kill in that manner. And yet all this would not make a man guilty in point of conſcience, when a man is not certain that he ſhall be able to recover what is taken from him, or that he doubt it, as* Sotus *ſaith, becauſe a man is not obliged to put himſelf to the hazzard of loſing any thing to ſave a thief: And all this is allowable even in Eccleſiaſticks.* What ſtrange confidence is this? The Law of *Moſes* puniſhes thoſe that kill Thieves, when they do not attempt our lives; and the Law of the *Goſpel*, according to you, ſhall abſolve them? How, Fathers, is JESUS CHRIST

CHRIST come to destroy the Law, and not to fulfil it? *The Judges,* saith *Lessius, would punish those that should kill upon such an occasion, and yet a man were not guilty in point of conscience.* Is it that the Morality of JESUS CHRIST is more cruel, and less an enemy to murther, than that of Pagans, out of which the Judges have taken those civil Laws that condemn it? Do Christians make a greater account of the things of this world, or less of mens lives, than Idolaters and Infidels have done! What ground do you take for this, Fathers? Not any express Law either of God or men; but only this extravagant way of discourse. *The Laws,* you say, *permit a man to defend himself against Thieves, and to oppose force with force. Now this defence once permitted, murther must also be thought permitted; since that without it, it were many times impossible for a man to defend himself.*

It is false, Fathers, this defence being permitted, that Murther is also permitted. 'Tis this cruel way of defending ones self is the spring of all your Errours, and which is called by the faculty of *Lovain,* A MURTHERING DEFENCE, *Defensio Occisiva,* in the censure of the Doctrine of your F. *Amicus,* upon Homicide. I therefore maintain against you, That there is so great a difference, according to the Laws, between killing and defending ones self, that even in the same occasions, wherein Defence is allowed, Murther is forbidden, when a man is in no danger of life. Take it, Fathers, out of *Cujacius,* in the same place: *It is lawful to thrust him back who comes to possess himself of what is ours;* BUT IT IS NOT LAWFUL TO KILL HIM. And further, *If any one come to strike us, and not to kill us, it is indeed lawful to put him back,* BUT IT IS NOT LAWFUL TO KILL HIM.

Whence then do you derive the priviledg to affirm, as *Molina, Reginaldus, Filiutius, Escobar, Lessius,* and others do, *That it is lawful to kill him that comes to strike us?* and elsewhere, *it is lawful to kill him that comes to affront us, according to the judgment of all Casuists, ex sententia omnium,* as *Lessius* saith, *numb.* 74? By what authority do you who are but private men, commu-

nicate this power to other private men, nay, to Religious men? And how dare you presume to usurp this right of life and death, which belongs essentially only to God, and is the most glorious character of a supreme power? This you should have answered; and you think you have done us abundance of right, by saying simply in your thirteenth Imposture, *That the valuable consideration for which* Molina *permits a man to kill a thief who runs away without doing us any violence, is not so small as I said it was; and that it is requisite it should be greater than of six Duckets.* What pitiful stuff is this, Fathers! where would you determine it? At fifteen or sixteen Duckets? I shall have the same reproach for you. At least you cannot assert it should exceed the value of a horse; for (g) *Lessius* clearly decides, *That it is lawful to kill a thief that is run away with a horse of ours.* But I tell you once more, that according to *Molina*, this value is determined at six Duckets, as I have cited him: and if you will not agree to it, put it to such Umpirage as you cannot but stand to. I chose to that end your Father (h) *Reginaldus*, who explaining that very place of *Molina*, declares, *that* Molina *there* DETERMINES *the value for which it is not lawful to kill, at three or four or five Duckets.* And so, Fathers, I shall not have only *Molina*, but also *Reginaldus* on my side.

(g) *L. 2. c 9. n. 74.*

(h) *L. 21. num. 68.*

I shall find no harder task to refute your fourteenth Imposture touching the permission *to kill a thief who would rob us of a Crown*, according to *Molina*. This is so clear, that (i) *Escobar* shall be my witness for it. *Molina*, saith he, *doth regularly determine the value for which a man may be killed at, a Crown.* And all you have to lay to my charge, in the 14 Imposture, is, that I have suppressed the last words of that passage, viz. *that men ought to observe herein the moderation of a just defence.* Why do you not also quarrel at *Escobar* for not having expressed them? But how pitifully subtile

(i) *Tr. 1. ex. 7. num. 44.*

subtile are you? You think men understand not what it is, according to you, for a man to defend himself. Do we not know that it is to make use of a *murthering defence*? You would perswade us that *Molina*'s meaning in it is, that when a man is in danger of his life by keeping his Crown, then he may kill, since it is in his own defence. Were this true, Fathers, why should *Molina* say in the same place, *That in that, he is contrary to Carrerus* and *Bald*, who permit killing in ones own defence? Take it therefore from me, that he simply means, that if a man can keep his Crown without killing the thief, he ought not to kill him; but that if he cannot secure it but by killing him, though he run no hazzard in point of life, as in case the thief have no arms, it is lawful to arm against him and to kill him, to secure the crown; and that so doing, a man does not, according to him, exceed the moderation of a just defence. And that it is clearly so, let him explain himself, (k) *A man may be said not to exceed the moderation of a just defence, though he take arms against those that have not any, or have the advantage of them in the goodness of the arms. I know there want not those who are of a contrary opinion: but I approve not their opinion, not even in the exteriour tribunal.*

(k) *Tom.* 4. *tr.* 3. *d.* 11. *n.* 5.

Thus, Fathers, have I made it apparent, that your Authors permit killing for the defence of a mans estate and his honour, though he be not in the least danger of life. From this principle do they authorise Duels, as I have discovered by so many passages, to which you have made no answer at all. You meddle not in your writings, but with one single passage of your F. *Layman* who permits it, *in case a man were otherwise in danger to lose his fortune or his reputation:* and say, that I have suppressed what he adds, that *that happens very seldom.* O how I admire you, Fathers! these indeed are excellent impostures that you charge me with! It is indeed a question, to know whether this case happen so seldom: But what we have under consideration is, whether it be lawful to fight a Duel in such a case? These

are two different queſtions. *Lay-man*, in the quality of a Caſuiſt, is to judg whether duelling be lawful, and he declares for the affirmative. We can without him be our own judges, whether that caſe happen ſeldom, and ſhall tell him, that *it is very ordinary*. And if you will take your good friend (l) *Diana's* word for it, he will tell you it is *very frequent*. But whether it happen ſeldom or not, and that *Lay-man* follow therein *Navarrus*, as you will needs have us believe, is it not an abominable thing, that he ſhould conſent to that opinion. That to preſerve an uncertain reputation, it is lawful in point of Conſcience to accept a challenge, contrary to the Acts and Edicts of all Chriſtian States; and againſt all the Canons of the Church; though you have not, to authoriſe all theſe Diabolical Maxims, either Laws, or Canons, or authorities of Scripture or Fathers, or the example of any one Saint; but only this impious ratiocination; *Honour is more precious than life; but it is lawful for one man to kill another in defence of his life; it is therefore lawful to kill in defence of a mans honour*? How, Fathers, becauſe mankind is ſo degenerated, as to love this counterfeit honour more than the lives which God hath given them to ſerve him in, it ſhall be lawful for them to murther one another, to preſerve it? That is it which is the moſt horrid of all, that men do love that honour beyond their lives. And yet this contagious itch of honour, which were enough to foyl the beſt and holieſt actions, if they were referred to that end, ſhall have the faculty to juſtifie the moſt criminal, becauſe they are referred to that end? What confuſion is this, Fathers, and who ſees not what exceſſes may be the iſſue of it?

(l) *Part. 5. tr. 15. Miſc. 2. Reſol. 99.*

For it is apparent, that it will be ſtretched to killing for the moſt inconſiderable things, when it ſtands upon a mans honour to preſerve them; nay, I tell you ſo far, as to kill *for an apple*. You would rail againſt me, Fathers, and would ſay that I draw malicious conſequences

ſequences from your Doctrine, were I not ſupported by the authority of grave *Leſſius*, who *num.* 68. ſpeaks thus: *It is not lawful for one man to kill another to preſerve a thing of little value, as for a buſineſs of a Crown,* OR FOR AN APPLE, AUT PRO POMA, *in caſe it were a great diſhonour to him to loſe it: For in ſuch a caſe a man may recover it; nay if need be, to that end, kill the perſon that hath it; & ſi opus, occidere: becauſe this is not ſo much to defend ones goods, as ones honour.* This is clear enough, Fathers: And to conclude your Doctrine with a maxim that comprehends all the reſt, take this of your Father *Hereau*, who had it out of *Leſſius*: *The right of defending ones ſelf, extends to whatever is neceſſary to ſecure us from whatſoever may be of injury.*

What ſtrange conſequences are there lodged in this inhumane principle! How is all the world obliged to oppoſe it; and above all, thoſe that have any relation to the publick? It is not only the general intereſt that engages them thereto, but alſo their own private intereſt, ſince your Caſuiſts, cited in my Letters, extend their permiſſions to kill, even to them. Thus, the factious, who fear puniſhment for their attempts, which yet never ſeem unjuſt to them, eaſily perſwaded that they are oppreſſed by violence, will preſently believe that the right of defending ones ſelf extends to whatſoever is neceſſary to ſecure a man from all injury. They will never be troubled with that remorſe of Conſcience, which ſmuthers ſo many crimes as ſoon as they are brought forth, and will make it their only buſineſs to overcome the external obſtacles that lye in their way.

I ſhall ſay nothing of them here, Fathers, no more than of the murthers you have permitted, which are yet more abominable and of greater concernment to the State than all thoſe whereof *Leſſius* treats ſo openly in the fourth and tenth *Doubts*; and not only he, but a many more of your Authors. It were to be wiſhed, that theſe horrid Maxims had never come out of hell; and that the Devil, who is the firſt Author of them, had never met with men ſo far devoted to him, as to publiſh them among Chriſtians.

From all I have ſaid hitherto, it may be eaſily judged

what a vast contrariety there is between your degenerate opinions, and the rigor of Civil and Pagan Laws. What will they be when compared to the Ecclesiastical Laws, which must be incomparably much more holy, since it is the Church that only knows and possesses true holiness? With much more reason hath this chaste spouse of the Son of God, who in imitation of her Beloved can well shed her own blood for others, and not that of others for her self, a particular horror for Murther, such as is proportionable to the particular illumination God hath honoured her with. She considers men, not only as men, but as the images of that God whom she adores. She hath for every one of them an holy respect, which makes them all venerable, as redeemed by an infinite price, to be made the Temples of the living God. Accordingly she looks on the death of a man killed without the order of God, not only as Murther, but as Sacriledg also; depriving her of one of her members; since that whether he be one of the faithful or not, she ever considers him as either actually being one of her members, or in a capacity to be such.

For, Fathers, since God became man for the Salvation of men, their condition is so considerable to the Church, that she hath ever punished Homicide, whereby they are destroyed, as one of the greatest crimes can be committed against God. I will give you some instances of it, not with any thoughts that all those severities ought to be continued; I know the Church is at liberty to dispense several ways of that exteriour discipline; but only to shew you what her unchangeable spirit is as to this particular. For the penances she enjoins for murther may be different according to the diversity of times; but the horror she hath for it, no vicissitude of time can ever change.

The Church for a long time would not be reconciled, till the approaches of death, to those who were guilty of voluntary murther, such as are those which you permit. The famous Council of *Ancyra* condemns them to penance during life; and the Church hath since thought her self very indulgent towards them, by reducing that time to a great number of years. But the more to deter Christians from voluntary murthers, she hath most severely punished

even

even those that happened by chance and imprudence, as may be seen in St. *Basil*, St. *Gregory Nyssenus*, in the Decretals of Pope *Zachary* and *Alexander* II. The Canons cited by *Isaac* Bishop of *Langres*, T. 2. c. 13. ordain seven years penance for one that kills another in his own defence. And we find St. *Hildebert* Bishop of *Mans* answering *Yves de Chartres*, *That he had reason to suspend a Priest for his life, who with a stone had killed a Thief in his own defence.*

Be not then so confident as to affirm your decisions to be conformable to the spirit and Canons of the Church. We defie you to produce any one among those, that gives permission to kill for the preservation of ones *goods* only: for I speak not of those occasions wherein a man is also to endeavour the safety of his life, SE SUAQUE LIBERANDO. Your own Authors acknowledg that there are not any such; as among others, your Father (m) *Amicus*, *There is not*, saith he, *any divine or humane Law, which expresly permits the killing of a thief who stands not upon his own defence.* And yet that is it which you expresly do permit. We defie you to shew any Canon that permits killing for *honour*, a *box o'th' ear*, for an *affront*, for opprobrious *language*: We defie you to alledg any that permits the killing of *Witnesses*, *Judges* and *Magistrates*, what unjustice soever we may expect from them. The spirit of the Church is absolutely contrary to these seditious Maxims, which open so wide a gap to all insurrections; whereto the populacy is so naturally inclined. She hath ever taught her Children, that they ought not to return evil for evil; that a man should smuther his indignation; not resist violence; render to every one what is due to him, honour, tribute, submission: to obey Magistrates and Superiours, though unjust, because we ought always to regard in them the power of God, who hath set them over us. She forbids men, more expresly than the Civil Laws do, to be their own carvers in point of justice; and it is by her spirit that Christian Kings do it not themselves, even in crimes of Treason, of the highest nature, but put the Criminals into the hands of the Judges, that so they might be punished according to the Laws, and pro-

(m) *Tom. 5. Disp. 36. Num. 136.*

proceedings of juſtice; which are ſo far contrary to your carriage, that the oppoſition there is between them, cannot but make you bluſh. For ſince this diſcourſe engages me ſo far, I ſhall intreat you to conſider well this compariſon between the ways whereby a man may kill his enemies, according to you, and thoſe obſerved by the Judges in putting condemned perſons to death.

It is granted by all the world, Fathers, that private men are never permitted to demand the death of any one: and that though a man ſhould ruin us, lame us, ſet our houſes on fire, kill our parents, and beſides all this, were reſolved to aſſaſſinate us, and to ruin our reputation, the Magiſtrate would not in juſtice hearken to the demand we ſhould make for his death. So that there was a neceſſity of appointing publick perſons who ſhould demand it, on the behalf of the King, or indeed rather of God. What think you, Fathers, was it for terrour and formality that Chriſtian Judges took this courſe? Or did they not do ſo, to make the Civil Laws conſonant to thoſe of the Goſpel, that ſo the external execution of Juſtice ſhould not be contrary to the internal ſentiments which Chriſtians ought to have? It is eaſily ſeen how far theſe firſt proceedings of Juſtice confound you; but what is yet to come, will certainly cruſh you to the ground.

Suppoſe then, Fathers, that thoſe publick perſons demand the death of him who hath committed all theſe crimes, what will be done? Will they preſently ſtick a dagger in his breaſt? No, Fathers, a mans life is of greater conſequence; men proceed with more tenderneſs; it is a thing lies not at the devotion of all ſorts of perſons, but is to be diſpoſed of only by Judges, of whoſe integrity and abilities there is ſufficient experience. And do you think that one is enough to condemn a man to death? No, Fathers, there muſt be at leaſt ſeven. Of theſe ſeven there muſt not be any one that hath been injured by the perſon indicted, leſt his judgment ſhould by paſſion be changed or corrupted. And you know, Fathers, that to the end their ſpirits may be the more purified, it is obſerved to this day, that the morning is appointed for theſe imployments. So great caution is there uſed to prepare them for ſo great an

an action, as wherein they are the Lieutenants and Ministers of God, not to condemn any, but such as he condemns himself.

And that they may act as faithful dispensers of that Divine power of taking away mens lives, they are strictly to judg according to the depositions of Witnesses, and according to all the other formalities they are to observe: All which done, they cannot in conscience pronounce sentence but according to the Laws, nor judg any worthy of death, but such as the Law condemns. And then, Fathers, if the order of God obliges them to proceed to execution upon the bodies of these wretches, the same order of God doth also oblige them to be careful of their sinful souls; and it is because they are sinful, that they are obliged to be the more careful of them: so that they are not turned over to execution, till such time as they have had the means to provide for their Consciences: all this seems to speak abundance of purity and innocence; and yet the Church hath such an aversion to blood, that she holds those uncapable to serve at her Altars who had been employed about any execution of the sentence of death, though attended with all these so religious circumstances: whence it is not hard to conceive what Idea the Church hath of Homicide.

Thus you see, Fathers, how mens lives are disposed of according to *justice*; let us now see how *you* dispose of them. In your new laws there is but one Judg; and that Judg is himself the party injured. He is at the same time party, and executioner. He demands of himself the death of his enemy; he condemns him, he immediately executes him; and without any regard, either of the body or soul of his brother, he kills and damns him for whom JESUS CHRIST died, all this to avoid a box o'th' ear, or an opprobrious or affrontive speech, or some offence of the like nature; for which a Judg, who is invested with lawful authority, should be guilty himself, should he condemn those that had committed them; because the Laws are far from condemning them. And in a word, to make your excesses full weight, a man contracts neither sin nor irregularity when he kills in that manner, without authority,

rity, and contrary to the Laws, though he be a religious man; nay a Prieſt. Where are we, Fathers? Are they religious men and Prieſts that ſpeak after this rate? Are they Chriſtians? Are they *Turks*? Are they Men? Are they Devils? And are theſe the *Myſteries revealed by the Lamb to thoſe of his Society*; or abominations ſuggeſted by the Dragon into thoſe that follow his party?

For in a word, Fathers, what would you have men take you to be, children of the Goſpel, or enemies to the Goſpel? you muſt needs be of the one or the other, there is no mean; *He that is not with Jeſus Chriſt, is againſt him.* This dichotomy of mankind comprehends all: There are two peoples, and two worlds ſcattered over the face of the earth, according to St. *Auguſtine*, the world of the children of God, which makes up a body, whereof Jeſus Chriſt is Head and King; and the world that is at enmity with God, whereof the Devil is Head and King. For this reaſon is Jeſus Chriſt called the King and God of the world, becauſe he hath every where ſubjects and adorers; and the Devil is alſo called in Scripture the Prince of this world, and the God of this age, becauſe he hath every where creatures and captives. Jeſus Chriſt hath given the Church, which is his Empire, ſuch Laws, as he according to his eternal Wiſdom thought fit; and the Devil hath given the world, which is his Kingdom, the Laws he would have obſerved therein. Jeſus Chriſt hath placed honour in ſuffering, the Devil in not ſuffering. Jeſus Chriſt hath bidden thoſe who receive a blow on one cheek, to turn the other alſo; and the Devil bids thoſe to whom a blow is to be given, kill ſuch as would do them that injury. Jeſus Chriſt declares thoſe bleſſed who partake with him in his ignominy; and the Devil declares theſe curſed that are in ignominy. Jeſus Chriſt ſays, *Wo unto you, when men ſpeak good things of you*; and the Devil ſays, Wo unto thoſe of whom the world ſpeaks not with eſteem.

Conſider now, Fathers, whether of the two Kingdoms you are of. You have heard the language of the City of Peace, which is called the Myſtical Jeruſalem; and you have alſo heard the language of the City of Diſquiet, called by the Scripture, *Spiritual Sodom*; which of theſe two languages

languages do you underſtand? which do you ſpeak? Thoſe that belong to Jeſus Chriſt have the ſame ſentiments with *Jeſus Chriſt*, as St. *Paul* ſaith: and thoſe who are the children of the Devil, *ex patre Diabolo*, who was a murtherer from the beginning, practiſe the Maxims of the Devil, according to the words of Jeſus Chriſt. Let us then hear the language of your School, and ask your Authors; when a man ſmites us on the cheek, ſhould we endure it, or kill him that ſhould give it? or is it lawful to kill him to avoid the affront? It is lawful, as *Leſſius*, *Molina*, *Eſcobar*, *Reginaldus*, *Filiutius*, *Baldellus*, and other *Jeſuits affirm, to kill him who would give us a box on the ear.* Is this the language of *Jeſus Chriſt*?

Your anſwer again to this, Were a man diſhonourable for ſuffering a box on the ear till ſuch time as he had killed him that had given it? *Is it not certain*, ſays *Eſcobar*, *that while a man ſuffers him to live, of whom he hath received a box on the ear, he remains without honour.* Very right, Fathers, without that honour which the Devil hath derived out of his own proud ſpirit, into that of his proud children. 'Tis this honour which hath ever been the Idol of men poſſeſſed by the ſpirit of the world. 'Tis to preſerve this glory, whereof the evil ſpirit is the true diſpoſer, that they ſacrifice their lives by Duels, which they are ſo ready to accept; their honour, by the infamy of the puniſhments they lie ſubject to; and their eternal happineſs by the hazard of damnation which they run, and which by the Eccleſiaſtical Canons deprives them of Chriſtian burial. We are therefore to give God the praiſe, that he hath illuminated the Kings mind with purer lights than thoſe of your Theology. His ſo ſevere Edicts upon this occaſion have not made the fighting of Duels a crime, they only puniſh the crime which is inſeparable from it. The fear of the rigour of his juſtice hath deterred thoſe whom the fear of Gods juſtice hath not; and his piety perſwades him, that the Honour of Chriſtians conſiſts in the obſervation of the Commandments of God, and the rules of Chriſtianity, and not in that *chimæra* of honour, which you pretend, as frivolous as it is, to be a juſtifiable excuſe for Murthers. Thus are your murthering deciſions

deteſtable

deteſtable to all the world, and it were your better courſe to change your judgment, if not out of conſiderations of Religion, out of thoſe of policy. Prevent, Fathers, by a voluntary recantation of theſe inhumane opinions, the leud conſequences which may follow them, and for which you only muſt be accountable. And to be the more ſtruck with the horrour of *homicide*, remember, That the firſt crime of corrupted mankind was murther committed on the perſon of the firſt juſt man; that the greateſt crime of men was a murther committed on the perſon of Him, that is head of all the juſt; and that *Homicide* is the only crime that at the ſame time deſtroys the State, the Church, Nature, and Piety.

Octob. 23.
1656.

Reverend Fathers,

I have ſeen the Anſwer of your Apologiſt, to the thirteenth LETTER. *It is ſuch, that if he make no better to this, which ſolves the greateſt part of his difficulties, it will require no rejoinder. I pity his weakneſs to ſee him digreſs ever and anon from the buſineſs in hand, to wantoniſe in calumnies and reproaches againſt both living and dead. But to gain credit to the Notes you furniſh him withall, you ſhould not have been ſo diſingenuous, as to have denied publickly, a thing ſo notorious, as the box o'th' ear at* Compeigne. *It is moſt certain, Fathers, from the acknowledgment of the party injured, that he received upon his cheek a blow from the hand of a* Jeſuit; *and all that your Friends could do, was to bring it into queſtion, whether it were given with the palm, or the back of the hand, and then to ſift the queſtion, whether a blow with the back of the hand upon the cheek, ought to be called a* box o'th' ear *or not. I know not to whom it belongs to decide it, but am in the interim perſwaded that it is at leaſt a* probable *box o'th' ear. So far I am ſafe in point of Conſcience.*

To

To the ſame.

LETTER XV.

ARGUMENT.

The grand myſtery of Jeſuitiſm *in point of* Impoſture *grounded on their doctrine concerning* Calumny. *Detraction not ſo much as a* venial *ſin. The ſtory of Father* Quiroga *a* German *Capuchin, upon the firſt eruption of that Doctrine in the Emperour's Court, and the edifying conſequences thereof.* F. Briſacier *cenſur'd for* Calumny *by the Archbiſhop of* Paris. F. Craſſet *ſilenced at* Orleans *for the ſame. The difference between Monſieur* Puys *and* F. Alby *a Jeſuit, compos'd, to the great reputation of the* Society. F. Bauny's *celebrated Maxim concerning the next occaſions of ſinning, objected to the Jeſuits; they vindicate him two ſeveral ways,* viz. *by* impoſture *and* impiety. *The ſame* F. Bauny's *opinion concerning* Abſolution *vindicated the ſame way. A Jeſuitical trick of impoſing writings upon their Adver-*

Adversaries, and quoting pieces that never were extant. A short way to answer all Jesuitical *calumnies, found out by* F. Valerian, *consisting only of these two words,* MENTIRI IMPUDENTISSIME, *and may serve for an Antidote against all the indeterminate reproaches of that Antichristian Society.*

REVEREND FATHERS,

SInce your Impostures, like *Hydra's*, increase daily, and that they are your offensive Arms, to persecute with so much cruelty all godly persons that any way oppose your Errours, I conceive my self obliged as well for their interest, as that of the Church, to unvail a certain mystery in your proceedings, which I have long since promised; that it may be discovered, even out of your own Maximes, what credit men should give your accusations and your reproaches.

I know, that those who are not sufficiently acquainted with you, are in a great irresolution what to think of these things, as finding themselves in an inevitable necessity of either believing the incredible crimes wherewith you charge your Enemies, or taking you for Impostors; which also seems a thing incredible to them on the other side. How, say they if these things were not so, would Religious men publish them; and would they so far belie their Consciences as to damn themselves by these calumnies? Thus do they discourse with themselves; and so the evident proofs, whereby your falsifications are destroyed, crossing the opinion they have of your sincerity, they are in suspence between the clearness of the Truth, which they cannot deny, and the observation of charity which they are afraid to make a breach of. So that as the only thing that hinders them from shaking off your opprobrious language, is the esteem they have

have for you; so when they shall be once satisfied, that you are far from that *Idea* of Calumny, which they imagine you have, and that you think to work out your Salvation by reviling your enemies, it is out of all Question, the weight of truth will so fix their faith, as that they shall no longer credit your impostures. This, Fathers, shall be the design and subject of this Letter. I shall not only think it sufficient to discover that your writings are fraught with nothing but calumnies, but go a little further with you. It is possible a man may tell things that are false, believing them to be true; but the Character of a lyar implies the intention of lying. I shall therefore make it appear, Fathers, that it is your intention to lie and calumniate, and that it is done wittingly and with design; that you charge your enemies with those crimes whereof you know them to be innocent, because you think it may be done without falling from the State of Grace. And though you are as well acquainted as I am with this point of your Morality, yet shall I still insist upon it, that none may doubt of it, when they see me address my self to you, so to maintain it to your faces, that you shall not have the confidence to deny it, but you must, by such disacknowledgment, confirm my objections against you for it. It is so notorious a doctrine in your Schools, that you have maintain'd it, not only in your Books, but also in your publick Theses, which certainly is the height of confidence; as among others in your Theses of *Louain*, of the Year 1645, in these terms, *It is only a venial sin to calumniate, and impose false crimes, to ruin their credit who speak ill of us: Quidni non nisi veniale sit, detrahentis authoritatem, tibi noxiam, falso crimine elidere?* And this doctrine is so much in vogue among you, that you treat him as an ignorant and temerarious person, who presumes any way to oppose it.

This hath been, not long since, the sad fate of Father *Quiroga* a German *Capuchin*, when he endeavoured to oppose it. For your Father *Diçastellus* presently takes him

up; and in that dispute speaks of him in
[a] *De Just. l. 2. tr. 2. disp. 12. num. 404.* these terms, a *A certain grave Religious man bare-hoof'd and deep-cowl'd,* cuculla-tus, gymnipoda, *whom I name not, was so rash as to cry down this opinion, among a sort of women, and ignorant people, and to affirm, that it was pernicious and scandalous, prejudicial to good manners, contrary to the quiet and tranquillity of States, and Societies; and in a word, contrary, not only to all Catholick Doctors, but also to all those that might be Catholick. But I have maintained against him, and do still maintain, That Calumny when it is used against a Calumniator, though grounded on absolute falsities, is not, for that, any mortal sin, either against Justice or Charity. And to prove it, I have brought a cloud of our Fathers to witness it, and whole Universities consisting of them, all whom I have consulted, and among others, the Reverend Father* John Gans, *Confessor to the Emperor; the Reverend Father* Daniel Bastele, *Confessor to the Arch-Duke* Leopold; *Father* Henry, *sometime Preceptor to those two Princes; all the though publick and ordinary Professors of the University of* Vienna, (consisting wholly of *Jesuits*) *all the Professors of the University of* Grats, (a place absolutely Jesuitical) *all the Professors of the University of* Prague, (whereof the Jesuits are Masters) *of all whom I have in my custody the approbations of my opinion, written and signed with their own hands; Besides that, I have on my side Father* Pennaloſſa, *a Jesuit, Preacher to the Emperour and the King of* Spain, *Father* Pilliceroli, *a Jesuit, and a many others, who had accounted this opinion probable, before any dispute between us.*

You see hence, Fathers, there are few opinions you have made it so much your business to establish as this, as there were not many whereof you stood so much in need. Insomuch that you have accordingly authorised it so far, that the Casuists quote it as an infallible principle, *That it is not any mortal sin to calumniate falsly to preserve ones honour, is no doubt, a probable*
[b] *Num. 1151.* *opinion;* says [b] *Caramuel. For it is maintained by above twenty grave Doctors, by*

Gasper

Gaſper Hurtado, *and* Dicaſtillus, *Jeſuits*, &c. *So that if this doctrine were not probable, there were hardly any ſuch, in all the body of Divinity.*

What abominable Divinity is this, which is ſo corrupt in all its main heads, that if it be not probable and ſafe in point of Conſcience, that a man may calumniate where there is no crime, to preſerve his honour, there is hardly any of all its deciſions that is ſuch? How probable is it, Fathers, that thoſe who maintain this principle, ſhould not ſometimes put it in practiſe? The degenerate inclination of men is apt enough of it ſelf to bend them that way, and that ſo violently, that it muſt needs break out with all its natural impetuoſity, when the obſtacle of Conſcience is once taken away. Would you have an inſtance of it? *Caramuel* furniſhes you in the ſame place. *This Maxime*, ſaith he, *of Father* Dicaſtillus *the Jeſuit, concerning Calumny, having been, by a Counteſs of* Germany, *taught the Empreſs's Daughters, the confidence they thence took that it was no ſin, at moſt but venial, to ſcatter calumnies up and down, bred in a few days ſo many, together with ſo much opprobrious language, and ſuch a number of falſe reports, that it put the whole Court into alarm and combuſtion. For it is not hard to imagine what uſe they might make of it*; ſo that to appeaſe this *tumult, they were forced to ſend for a Religious Capuchin, a man of an exemplary life, named Father* Quiroga, ('twas this that *Dicaſtillus* quarrell'd with him ſo much for) *who came and made it appear to them, that that Maxime was a moſt pernicious one, eſpecially among women*; *and he took a particular care to oblige the Empreſs abſolutely to aboliſh the uſe of it.*

There is indeed no reaſon a man ſhould ſo much wonder at the lewd conſequences of this doctrine. It were, on the contrary, a miracle it ſhould not produce this looſneſs. Self-love is ever prone enough to perſwade us, that when ever any thing is laid to our charge, it is unjuſtly; much more may it you, Fathers, whom Vanity hath ſo ſtrangely blinded, as that you would make the world believe in all your writings, that to blaſt the honour of your Society, is to derogate from that of the Church. And thus, Fathers, were there ſome reaſon to

think it ſtrange you ſhould not put this Maxime in practiſe. For we muſt no longer affirm that of you, which ſome have done that know you not: *How! would they calumniate their Enemies, when they cannot do it without endangering their Salvation?* But we muſt on the contrary ſay thus; How would they let ſlip the advantage of diſcrediting their enemies, when they may do it without hazarding their Salvation? Be it therefore no longer a miracle to find the *Jeſuits* Detractors; they are ſuch with ſafety of Conſcience; and nothing can hinder them from being ſo, ſince that by the credit they have in the world they may calumniate without any fear of being accountable to the juſtice of men; and that by the prerogatives they aſſume to themſelves in caſes of Conſcience, they have eſtabliſhed ſuch Maximes, as that they may do it without any fear of the Juſtice of God.

This, this, Fathers, is the ſource whence ſprings ſo many horrid impoſtures. This is the Treaſury whence your Father *Eriſacier* was ſo well furniſh'd, as to ſcatter ſo many, that they drew upon him the cenſure of the late Arch-Biſhop of *Paris*. This it was that engag'd your Father *d' Anjou*, to diſcredit, even in the Pulpit, in the Church of St. *Benedict*, on the eighth of *March* 1655. thoſe perſons of quality, who receiv'd the charity for the poor of *Picardy* and *Champagne*, whereto they contributed ſo much themſelves; and with an horrid falſity, (ſuch as might well dam up thoſe charities, were there any credit to be given to your impoſtures) to affirm, *That he knew of a certainty, that thoſe perſons had converted the money to other uſes, to be employed againſt the Church, and againſt the State.* Which gave the Paſtor of the Pariſh, who is a Doctor of *Sorbonne*, occaſion to preach the next day, meerly to refute thoſe calumnies.

'Tis by the ſame principle, that your Father *Craſſet* hath preach'd ſo many impoſtures in *Orleans*, that the Lord Biſhop of that place thought himſelf oblig'd to ſuſpend him as a publick Impoſtor, by his Mandate of *September* 9. wherein he declares, *That he forbids Brother* John Craſſet, *of the Society of* Jeſus, *to preach in his Dioceſs, and all his people to hear him, under pain of being guilty of*

of a mortal disobedience, for that he hath been informed that the said Crasset *had made a discourse in the pulpit full of falshood and calumnies against the Ecclesiasticks of that City, falsly and maliciously charging them, that they maintained heretical and impious propositions; as, That it is impossible to keep the commandments of God; That a man can never resist interiour grace; and that* JESUS CHRIST *died not for all men, and other the like, condemn'd by* Innocent X. For this, Fathers, is your ordinary imposture; and the first which you lay to their charge, whom it concerns you should be disgraced. And though it be as impossible for you to prove it against any, as for your Father *Crasset* against those Ecclesiasticks of *Orleans*; yet are not your Consciences in the least disturbance; because you believe this manner of reviling those who meddle with you, to be so certainly allowable, that you make not the least difficulty to declare it publickly, and in sight of a whole City.

Of this there is a remarkable instance in the difference happened between you and Monsieur *Puys* Pastor of St. *Nicier* at *Lyons*; and since this story perfectly discovers your spirit, I shall the rather insist upon the principal circumstances of it. You know, Fathers, that in the Year 1649. Mr. *Puys* translated into French an excellent Book, written by another Capuchin, *Concerning the duty of Christians towards their Parishes, against those by whom they are diverted from them.* without using the least invective, or reflecting on any particular Religious man, or Order. Your Fathers nevertheless took this as directed to them; and forgetting the respect they might have had for an ancient Pastor, a Judge in the Primacy of *France*, and highly esteemed by the whole City, your Father *Alby* writ a bloody Book against him; which you sold your selves in your own Church upon *Assumption-day*; wherein he charged him with diverse things; and among others, that he *was become scandalous by his galanteries; that he lay under the suspicion of impiety, of being an Heretick, an excommunicated person; and in a word, deserved to be cast into the fire.* To this Mr. *Puys* answers; and Father *Alby*, by a second Book, maintained his former accusations.

Is it not clear then, Fathers, that either you are Calumniators, or that you really believed all that to be true of that venerable Priest; and consequently, that it was but requisite you saw him cleansed of his errours, ere you thought him worthy to be received into your friendship?

Take then what passed at the composure made of this business, before * a great number of the most considerable persons of the City, whose names we have put in the Margin of the *Page*, as they were set to the instrument made hereupon *Sept.* 25. 1650. In the presence of so many people Mr. *Puys* did only declare, *That what he had written was not any way directed to the Jesuits; that he had spoken in general against those who cause the faithful to straggle from their own Parishes, without any the least thought of medling therein with the Society; and that on the contrary, he had a very affectionate esteem for it.* These words recovered him out of his Apostacy, his scandal, and his excommunication, without any retractation or absolution. Whereupon Father *Alby* directed these words to him, *Sir, the belief I was in that your quarrel was against the Society, whereof I have the honour to be a member, obliged me to take pen in hand to answer it; and I thought the manner of my proceeding lawful and justifiable. But coming to a better understanding of your Intention, I am now to declare to you,* THAT THERE IS NOT ANY THING *that might hinder me from esteeming you a man of a very illuminated judgment, of sound Learning and* ORTHODOX, *as to Manners* UNBLAMABLE, *and in a word, a worthy Pastor of your Church.*

This

* Monsieur *de Ville*, Vicar general to the *Card.* of *Lyon.* Mr. *Scarron*, Canon and Pastor of St. *Paul's*: Monsieur *Margat.* M. M. *Bouand, Seve, Aubert*, and *Durvy*, Canons *of* St. *Nicier.* Mr. *du Gué* President of the Treasurers of *France*; Mr. *Grosslier*, provost of Merchants; Mr. *de Plechere*, President and Lieutenant General. M. M. *de Boisat*, de Saint *Romain*, and de *Bartoly*, Gent. Mr. *Bourgeois* the Kings chief Advocate in the Treasurers Court of *France*. M. *de Cotton*, Father and Son; Mr. *Boniel*: who all signed the Original Declaration with M: *Puys* and Father *Alby*.

This is a Declaration I make with joy, and which I entreat these Gentlemen to remember.

No Question but they do remember it, Fathers, with this into the bargain, that people were more scandalized at the reconciliation than they were at the Difference. For who cannot but admire this discourse of Father *Alby?* He does not tell you he hath made any Recantation, as the effect of any change in the manners and doctrine of M. *Puys*, but only *that understanding his intention not to have been to meddle with your Society, there is not any thing hinders, but that he may account him a good Catholick.* He did not therefore really believe him a Heretick: And yet, after he had, contrary to his knowledge, charged him with it, he doth not acknowledge his default, nay, on the contrary, affirms, *that he believeth the manner of his proceeding lawful and allowable.*

What is your design, Fathers, thus publickly to discover, that you measure not mens faith, and vertues, but according to their intentions toward your Society? How could you avoid a fear of being accounted, (and that by your own acknowledgment) Impostors and Sycophants? How, Fathers, shall the same man, not discovering the least change in point of life, but meerly as you believe him satisfied or dissatisfied with you Society, be *pious* or *impious*, *unblameable*, or *excommunicable*, *a worthy Pastor of the Church*, or *a person fit to be cast into the fire*, and in a word, a *Catholick* or a *Heretick*? It signifies therefore the same thing in your language, to quarrel with your Society, and to be a Heretick. A very pleasant kind of Heresie, Fathers! Which granted, when we find in your writings so many good Catholicks infamously termed Hereticks, it amounts to no more, than that *you think them too peremptory with you.* Tis well, Fathers, that we can make a shift to understand this exotick language; according to which it is that I am a grand Heretick. And it must needs be in this sence that you so often give me the title. You have no other reason to cut me off from being a member of the Church, than that you think my *Letters* prejudice you: and so all I have to do to become a Catholick again, is either to approve the excesses of

your Morality, (which I cannot do but I must renounce all sentiments of piety) or that I perswade you that I have no other design in it, than to further your true happiness: which if you should acknowledg, it must needs be imagined you were much reformed of your extravagances. So that I must needs be strangely ensnared in Heresie, since that the purity of my faith being absolutely unserviceable to help me out of this kind of errour, I cannot possibly get out, but either I must betray and wound my own Conscience, or reform yours. Till then must I be a Reprobate and an Impostor; and how faithful soever I may have been in the citations of your passages, you will go and cry it up and down, that he must be the instrument of the *Devil* that should charge you with things, whereof there are not the least track or hint in your Books; and yet there will be nothing in all this but what is conformable to your maximes and ordinary practise; of such a vast latitude is the priviledg you take to lie. I shall take leave to produce an instante of it, that I have purposely culled out, because I shall with the same labour answer the ninth of your Impostures; nor indeed do they deserve any other than a cursory refutation.

'Tis ten or twelve years since that you have had this maxime of Father *Bauny's* cast in your dish. c *That it is lawful directly*, PRIMO ET PERSE, *to seek out the next occasion of sinning, for the spiritual or temporal good of our selves or our Neighbour*, *tr.* 4. *q.* 14. Whereof he lays down this instance, *That it is lawful for any one to go into places of publick prostitution, there to convert sinful women, though it be probable they will rather commit sin there, as having before found by experience that they are wont to be insnared by the insinuations of those women.* What answer did your Father d *Cauſſin* make to this in the Year 1644? *See*, saith he, *but the place in* Father Bauny, *read the page, the marginal notes, what goes before, what comes after, nay, read the whole Book, you will not find the least track of this sentence, which is such as could not fall but into the*

c *tr.* 4. *q.* 14.

d *Apol. for the Society of Jesus. p.* 128.

the Soul of a man that is far from having friendship with his Conscience, and seem such as could not be suggested into him but by some instrument of the Devil. And your Father *Pintereau*, in the same manner of expression, 1. *part.* p. 2. says, *He must needs be at a loss of all Conscience that should teach so detestable a doctrine; but he must withal be worse than a Devil that should attribute it to* Father *Bauny*. Reader, *there is not the least mark or track of any such thing in his Book.* Who would not believe that people, speaking after this rate, had reason to complain, and that some body had, in effect, imposed upon Father *Bauny?* Have you affirmed any thing against me in more expressed terms? And how durst a man imagine that a passage is, *in terminis*, in the very place it is cited, when there is not the least mark or track of it in all the Book?

This, Fathers, is certainly a course to gain credit till you are answered, but it is also the only way never to be credited after you are once answered. For it is so apparent that you lyed at that time, that at this day you make no difficulty to acknowledg in your Answers, that this maxime is in Father *Bauny* in the very place where it is cited; and the miracle is, that whereas it was detestable twelve years since, it is now grown so innocent, that in your ninth Imposture, p. 10. you charge me with ignorance and malice for quarrelling with Father *Bauny*, upon an opinion which hath not been refuted in the Schools. What an advantage is it, Fathers, to have to do with people, who indifferently say *pro* and *con*? I shall need only your selves to confound you; for I have but two things to make appear. One is, that this Maxime is a pernicious one; the other, that it is Father *Bauny's*; and I will prove both by your own confession. In the Year 1644, you acknowledged it to be detestable; and in 1656, you confess it to be Father *Bauny's*. Though this double acknowledgment be enough for my justification, yet doth it do something beyond it; it discovers the spirit of your Politicks. For, tell me, I beseech you, what end you propose to your selves in your Writings: Is it to deliver your selves with sincerity? No, Fathers, it cannot; since your Answers destroy one another. Is it to comply with

with the truth in point of faith? No more; ſince you authoriſe a Maxime that by your own acknowledgment is *deteſtable*. But we are to conſider, that when you affirmed this maxime to be *deteſtable*, you with the ſame breath denied it to be Father *Bauny*'s; and ſo he was innocent: and when you acknowledged it to be his, you withall maintain it to be good; and conſequently he is innocent ſtill. So that the innocence of that Father, being the only thing that is common to both your Anſwers, it is alſo clear, that it is the only thing you drive at therein; and that all your buſineſs is, to vindicate your own Fathers, by affirming of the ſame Maxime, that it is in your Books, and that it is not; that it is good, and that it is bad; not according to truth, which never changes, but according to your intereſt, which changes every minute. What could I not ſay to you upon this advantage; for you ſee it is very demonſtrative? And yet this is but your ordinary courſe. But to avoid abundance of examples, I think you will give me an acquittance that you are ſatisfied, if I add but one more to the former ſum.

You have, at ſeveral times been reproached with that other propoſition of the ſame Father *Bauny*. (e) *A Prieſt ought not to deny thoſe abſolution who remain in habitual crimes, contrary to the Laws of God, Nature and the Church, though they diſcover not the leaſt hope of amendment; etſi emendationis futuræ ſpes nulla appareat.* Now would I have you tell me, Fathers, whether in your opinion hath beſt anſwered it, your Father *Pintereau*, or your Father *Briſacier*, who vindicate Father *Bauny* after thoſe two different manners; one, by condemning the propoſition, but withal not acknowledging it to be his; the other by granting it to be Father *Bauny*'s, but at the ſame time juſtifying it? Hear them diſcourſe. Father *Pintereau*, pag. 18. ſays thus. *What may be called breaking the reins of all modeſty, and to exceed all impudence, if not to charge Father* Bauny *with ſo damnable a doctrine, as a thing of all ſides acknowledged? Judge hence*, Reader, *of the unworthineſs of this Calumny, and ſee what kind of people the*

(e) *tr.* 4. *q.* 22. *p.* 100.

the Jeſuits have to deal with; and if the author of ſo black a ſuggeſtion ought not to be henceforth accounted the Interpreter of the Father of Lies. Now ſee what your Father *Briſacier* ſays to it, 4. p. page 21: *It muſt needs be acknowledged that Father* Bauny *ſays what is alledged out of him. This is enough to make Pimereau* an inexcuſable Lyar: *But* (adds he, to juſtifie Father *Bauny*) *you that quarrel at this, do haply expect, when a Penitent caſts himſelf at your feet, till his Angel Guardian ſhould engage all the title he hath to Heaven for his ſecurity, Stay till God ſwear by his head that* David *lyed himſelf, when, by the inſpiration of the holy Ghoſt, he ſaid, that All men are lyars, deceitful and frail; and that the preſent Penitent is no longer a lyar, frail or fickle, nor a ſinner as others are; and ſo you will not apply the blood of Jeſus Chriſt to any at all.*

What think you, Fathers, of theſe impious and Atheiſtical expreſſions? That if it be but requiſite to ſtay till *there were ſome hopes of amendment* in ſinners ere they ſhould be abſolved, it is as much as if there were a neceſſity of ſtaying *till God the Father ſhould ſwear by his head* that they ſhould fall into the ſame ſins no more? How, Fathers, is there no difference between *Hope* and *Certainty*? How injurious is it to the grace of Jeſus Chriſt to affirm, that there is ſo little poſſibility that Chriſtians ſhould ever get out of crimes, that are contrary to the Laws of God, nature, and the Church, that it is not ſo much as to be hoped, unleſs *the Holy Ghoſt be miſtaken*? So that, in your judgment, if thoſe be not abſolved *of whom there is no hope of amendment*, the blood of Jeſus Chriſt will be uſeleſs; and *will never be applied to any.* To what precipices, Fathers, does this inordinate deſire of keeping up the reputation of your Authors reduce you, ſince you find but two ways to juſtifie them, *Impoſture* and *Impiety*, and conſequently, that the more innocent way of vindicating them is confidently to diſacknowledg things that are moſt evident.

And indeed thence it proceeds that you make uſe of it ſo often. But this is not yet all that you are able to do. You forge writings to caſt an odium on your enemies, as for inſtance, *The Letter from a Miniſter to* Monſieur *Arnauld,*

nauld, which by your Mercuries you ſcattered up and down all *Paris*, to make people believe, that the Book of *Frequent Communion*, approved by ſo many Doctors and Biſhops, but which indeed was a little different from your ſentiments, had been written by ſome ſecret intelligence with the Miniſters of *Charenton*. You ſometimes father on your Adverſaries writings full of impiety, as the *Circulatory Letter of the* JANSENISTS, the impertinence of whoſe ſtile too plainly diſcovers the cheat, and but too palpably betrays the ridiculous malice of your Father *Meynier*, who dares quote it as he does, *Pag.* 28. to confirm his moſt unmerciful Impoſtures. You ſometimes cite Books that never were in the world, as *the Conſtitutions of the Bleſſed Sacrament*, out of which you alledge ſuch paſſages as are the ideal iſſues of your own brains; and which ſtartle the ſimple ſort of people, who are unacquainted with your confidence, as well in the inventing as publiſhing of Lies. For there is not any kind of Calumny which you have not put in practice. Never could the Maxime that juſtifies it come into better hands.

But theſe haply are too eaſily refuted; and therefore 'tis but fit you had ſome yet more ſubtile; wherein you do not particularize any thing, ſo to cut off all advantage of anſwering them; as when Father *Briſacier* ſaid, *that his enemies commit abominable crimes, but that he will not diſcover them*; does it not ſeem ſomething hard, to lay open the Impoſture, of ſo indeterminate a reproach? And yet there is one excellent man hath found out the ſecret of it; and 'tis a *Capuchin* too; the *Capuchins*, Fathers, are very fatal to you at the preſent, and I ſee a day coming that the *Benedictines* may be no leſs. This *Capuchin* is called Father *Valerian*, one of the houſe of the Counts *de Magnis*. You ſhall know by this ſhort ſtory how he anſwered your Calumnies. God had bleſſed his endeavours in the converſion of the Landgrave of *Dramſtadt*. Your Fathers, as if they were troubled to ſee a Soveraign Prince converted to the faith without their aſſiſtance, preſently write a Book againſt him (for you make it your buſineſs to perſecute the godly every where)

where) wherein falsifying one of his passages, they impute unto him an *heretical* doctrine: and certainly you were very much to blame, for he medled not with your Society. They also scattered abroad a Letter against him, wherein they said, *O what things is it in our power to discover!* not mentioning what, *which would trouble you to the heart: For if you take not some course therein, we shall be forced to acquaint the Pope and Cardinals therewith.* This indeed speaks subtilty enough; and I doubt not, Fathers, but you will speak thus of me; but observe well how he answers it in his Book Printed at *Prague* this last year, in the 112. and following pages. *What shall I do,* says he, *against these uncertain and indeterminate injuries? How shall I discover the falshood of reproaches not particularized? Thus I'le do it. I openly and publickly declare to those that threaten me, that they are infamous Impostors, and most accomplished and most impudent Liars, if they discover not those crimes to all the world. Appear then, Accusers, and publish those things on the house-top, which you have yet only whispered in the ear; and whence you have derived the greater confidence to lie. There are some who think these disputes scandalous. 'Tis true, it must needs raise an horrid scandal, to charge me with a crime no less then heresie; and to bring me under suspition of being guilty of a many others. But, for my part, I do but redress this scandal, by clearing my innocence.*

In troth, Fathers, you are but in a sad condition; nor was ever man better vindicated. For it must needs be that you had not the least shadow or pretence of any crime against him, since you have not accepted of such a challenge. You are sometimes extreamly put to your shifts; and yet you are never the more circumspect. For not long after you set upon him afresh, upon another occasion; and he took the same course to vindicate himself, *Pag.* 151. in these terms. ' This kind of men, which grows dayly ' more and more insupportable to all Christendom, would ' fain, under pretence of good works, aspire to greatness ' and dominion, by making contributary to their ends all ' Laws, Divine, Humane, Positive, and Natural. They ' either out of a consideration of their learning, out of ' fear, or out of hope, draw all the great ones of the

earth

'earth after them, abuſing their authority to bring about 'their deteſtable intrigues. And yet their attempts, though 'criminal in ſo high a nature, neither puniſhed nor op- 'poſed: nay, on the contrary, they are recompenſed, and 'they commit them with as much confidence as if they 'did God great ſervice. All the world is ſenſible of it, 'all ſpeak it with execration; but there are few that are 'able to ſtand in the gap againſt ſo powerful a Tyranny. 'That is it I have endeavoured to do. I have put a rub 'before their impudence, and will keep it back in the ſame 'manner as I did before. I declare therefore, that they 'lie moſt impudently, MENTIRI IMPUDENTISSIME. 'If the things they lay to my charge be true, let them 'be proved, or let my adverſaries ſtand convicted of a 'lie, full of impudence. The proceeding hereupon will 'diſcover which ſide Reaſon ſticks to. I deſire all the 'world to obſerve it, and withal to take notice that this 'kind of men, who ſuffer not the moſt inconſiderable in- 'jury which they can avoid, pretend very patiently to 'ſuffer thoſe which they cannot, and ſo, with a counter- 'feit Vertue, clothe their real weakneſs. For this reaſon 'have I the more earneſtly provoked their modeſty, to the 'end the more illiterate may be ſatisfied; that if they 'hold their peace, their patience ſhall not be thought 'an effect of the quiet, but the diſturbance of their Con- 'ſciences.

Thus far he, Fathers. And he concludes thus. *Thoſe men, whoſe Hiſtories are known to all the world, are ſo evidently unjuſt, and withal ſo inſolent in their impunity, that I muſt needs have renounced* Jeſus Chriſt *and his Church, ſhould I not deteſt their proceedings, and that publickly, as well to vindicate my ſelf, as to hinder the ſimple from being ſeduced by them.*

Reverend Fathers, you are now in ſuch a Poſt that it is impoſſible to retreat. You muſt now be accounted Calumniators convicted, and have recourſe to your Maxime, *viz.* that this kind of Calumny is no crime. This honeſt *Capuchin* hath light on the ſecret of putting a padlock on your mouths; and this muſt be the courſe when ever you accuſe people without proof. There is no more to be done

done than to anſwer any one of you as the *Capuchin* did, *mentiris impudentiſſimè*. For what other anſwer could be made your Father *Briſacier*, when he ſays, for inſtance, that thoſe againſt whom he writes, *are the gates of Hell, the chief Prieſts of the Devil, people fallen from faith, hope, and charity, who build up the Treaſuries of Antichriſt? Which I ſpeak not by way of injury, but as forced to it by the Truth.* Would any one trouble himſelf to prove that he is not the *gates of Hell*; *and that he does not build up the treaſuries of Antichriſt*?

In like manner, what anſwer can be made thoſe indeterminate diſcourſes of that nature, which are in your Books, and *Advertiſement* upon my *Letters*. For inſtance, *That ſome detain the reſtitution put into their hands, and by that means bring the Creditors to Beggery*: *That bags of money have been offered ſome Religious men, who have refuſed them. That Benefices are conferred purpoſely to breed Hereſies, contrary to Faith. That ſome have penſioners among the moſt eminent of the Clergy, nay, even in Soveraign Courts. That I am alſo a Penſioner of* Port-Royal, *and that before I writ my* Letters, *I made* Romances, *though I never read any one, and am yet to learn the names of thoſe which your Apologiſt hath made.* What can be ſaid to all this, Fathers, but only, *mentiris impudentiſſimè*, if you do not particularize all theſe perſons, their words, the time, and the place? For 'twere fit you ſhould either be ſilent, or prove all theſe circumſtances, as I do, when I tell you the ſtories of *John de Alba*, and Father *Alby*. Otherwiſe you will prejudice none but your ſelves. All theſe fables might have ſtood you in ſome ſtead before men knew your principles; but now that the curtain is drawn and all diſcovered, when you would whiſper a man in the ear, *That a certain perſon of quality, who would not have his name come upon the ſtage, told you moſt abominable things of ſuch and ſuch*, you will be preſently put in mind of the *mentiris impudentiſſimè*, of the honeſt *Capuchin*. It is indeed but too long that you have cheated the world, and abuſed the credit men gave your Impoſtures. It is time to reſtore their reputation to ſo many calumniated perſons. For what innocence can be ſo generally acknowledged but that it may ſuffer ſome violence

violence by the so confident impostures of a Society scattered over the face of the earth, which under *Religious* habits covers Souls so irreligious as can commit such crimes as *Calumny*, and that not contrary, but according to their own Maximes. So that I may defie all censure that may fall upon me, for discrediting the confidence men rep osed in you; since it is much more just to preserve to so many persons (as you have disgraced) that reputation of Piety which they ought not to lose, than to leave you that reputation of Sincerity, which you do not any way deserve. And as the one could not be done without the other, of what consequence is it to the world to understand truly what you are? That is it I am now entred upon; but to go through with it, requires abundance of time. But it shall come abroad, Fathers, and all your Politicks shall not deliver you from it; since that the endeavours you should make use of, to avoid it, would only satisfie the most unconcerned in the business, that you were afraid, and that your consciences charging you with what I had to say to you, you have used all the means you could to prevent it.

November 25.

1656.

To

To the ſame.

LETTER XVI.

ARGUMENT.

The frivolous objections of the Jeſuits *againſt* Janſenius. *Their malicious Calumnies againſt the Religious women of* Port-Royal, *and their Directors. Their groundleſs quarrel's with Monſieur* Arnauld. *A parallel between the doctrine of* Geneva, *and that of* Port-Royal. *Upon what account the Society are exaſperated againſt Monſieur* Arnauld, *and M.* de *St.* Cyran. *The excellent preparation which the* Jeſuits, *and particularly* Maſcarenhai, *require for the worthy reception of the Sacrament, with the approbation of their* General. *The four pregnant proofs whereby the* Jeſuits *would convince M.* Arnauld *and Monſieur* de *St.* Cyran *of* Hereſy. *F.* Meynier *falſifies and impoſes upon the Council of Trent. How the Locality of the body and blood of* Jeſus Chriſt *in the* Euchariſt *is to be underſtood. Why F.* Jarrigius, *the Jeſuit,*

was hang'd in effigie by the procurement and ſolicitation of the Society. *A charge of* Deiſme *brought in by the* Jeſuits *and their Partiſans againſt* Port-Royal. *The ſhameful and ſhifting advantages the* Jeſuits *make of all their Calumnies.*

REVEREND FATHERS,

I Now come to the remainder of your Calumnies, wherein I ſhall anſwer, in the firſt place, thoſe that are yet behind of your *Advertiſement*. But as all your other Books are equally full of them, ſo muſt they needs afford me matter enough to entertain you on this ſubject as long as I ſhall think it convenient. I ſhall therefore, as to the fable you have ſcattered up and down in all your writings againſt *Janſenius*, in a word affirm, that you maliciouſly miſtake certain words in one of his Letters, which being ſuch as may be taken in a good ſenſe ought to be taken in good part, according to the charitable ſpirit of the Church, and indeed cannot be taken otherwiſe but according to the Malignant ſpirit of your Society. For when he only ſays to his friend; *Trouble not your ſelf ſo much as to what concerns your Nephew, I ſhall ſupply him with what is neceſſary, out of the money I have in my hands*: why would you have it to be underſtood, as if he ſhould ſay, that he took that money, ſo as not to reſtore it again, and not that he layed ſo much out of it, to make it good afterwards? But what a ſtrange diſcovery do you make of your imprudence, ſince you are convicted of Lying by your own teſtimony, out of the other Letters of *Janſenius*, Printed by your means; which make it clearly appear, that what money he laid out was only by way of ADVANCE; and ſuch as he was afterwards to reimburſe. This is evident out of that you put out, as of the thirtieth of July 1619, in theſe very terms, to your confuſion: *Trouble not your ſelf concerning any* ADVANCE-MONEY; *he ſhall not want any thing, while I ſhall ſtay here.* As alſo

out

out of that of *Jan.* 5. 1620. where he says, *You are over-hasty; And though the business came to such a pass, as that an account were demanded, I question not but I have so much credit in this place, as that I should make a shift to find money if need were.*

You must then be Impostors, Fathers, as well in relation to this business, as to the ridiculous story of the *Poors-Box* of St. *Merry*. For what advantage can you make of the accusation which one of your Creatures put in against that Clergy-man, whom you would gladly tear in pieces? Must it be concluded that a man is guilty because he is accused? No certainly, Fathers. Godly men, such as he, will never want accusers, while the world is furnished with such Detractors as you are. We must not therefore judg of him according to the accusation, but according to the sentence. Now the sentence given upon the business *Febr.* 23. 1656. absolutely clears him; besides that he, who was unadvisedly engaged in that unjust prosecution, was disclaimed by his Colleagues, and forced to disavow it. And as to what you say in the same place of that *famous director who enriched himself in a moment of Nine hundred thousand Lieurs*, there is no more to be done than to refer you to the Pastors of St. *Roch*, and St. *Paul*, who are able to satisfie all *Paris* of his absolute disengagement as to that business, and of your inexcusable malice in this Imposture. We need say no more in answer to such frivolous falsities. These are but the trials of skill of your novices, and not the mortal blows of your grand Professors.

That's it I now come to, Fathers; I come, I say, to a Calumny the blackest that ever you were guilty of. I mean that insupportable piece of impudence, whereby you durst lay it to the charge of devout Religious women and their directors, *That they believe not the mystery of* Transubstantiation, *nor the* real presence *of Jesus Christ in the Eucharist*. This, Fathers, is an Imposture worthy of you. This is a crime which God only is able to punish, and you only to commit. There is requisite as great an humility as that of these humble injured souls, to suffer it with patience; and to believe it, requires a man should be as wicked, as such

wicked Detractors as you are. I ſhall not for my part undertake to juſtifie them; they are not ſo much as ſuſpected guilty of any ſuch thing. Stood they in need of Defenders, they might ſoon find better than I am. What I ſhall here ſay, is not to clear their innocence, but to diſcover your malice. My deſign is to make you ſtand amazed at your ſelves; and ſatisfie the world, that (this proved againſt you) there is not any thing which you may not venture upon.

And yet you will not ſtick to ſay, That I have ſome relation to *Port-Royal*; for it is the main thing you have to caſt in all their teeth, who any way oppoſe your extravagances; as if there were only at *Port-Royal* ſuch as had zeal enough to reſcue againſt you the purity of *Chriſtian Morality*. I am not, Fathers, to be acquainted with the great deſerts of thoſe ſolitary perſons that are retired thither; nor how much the Church is obliged to their works as ſuch as are ſolid, and full of edification. I know by what a pious light they are illuminated. For though I never was ſetled among them, (as you would make the world believe, when you know not who I am) yet have I acquaintance with ſome of them, and an honour for the vertue of all. But God hath not limited to that number all thoſe he would have to oppoſe your diſorders. I hope, with his aſſiſtance, to make you ſenſible of it; and if he give me the grace to go on with the deſign he hath put me upon (of employing for him whatever I have received from him) I ſhall treat you in ſuch manner, that it ſhall haply be your greateſt regret, that you have not to do with a man of *Port-Royal*. For whereas thoſe whom you ſo much inſult upon, by that famous calumny, are content only to offer to God their ſighs and groans to procure your pardon for the ſame. I think my ſelf obliged as one that is not at all concerned in that reproach, to make you aſhamed of it before the whole Church, ſo to work in you that ſaving confuſion, whereof the Scripture ſpeaks, which is in a manner the only remedy againſt ſuch a hardneſs of heart as yours is. *Fill their faces with confuſion, and they ſhall ſeek thy name, O Lord.*

We muſt needs put a ſtop to that inſolence which hath

not

not the least tenderness even for the holiest places. For who can be secure after a calumny of this nature? How, Fathers, dare you your selves stick up and down *Paris* a Book so scandalous, with the name of your Father *Meynier* in the frontispiece, and this infamous title, *Port-Royal combining with Geneva against the most blessed Sacrament of the Altar*? wherein you charge with the Apostacy not only M. *de* St. *Cyran*, and M. *Arnauld*, but also Mother *Agnes*, his Sister, and all the Religious women of that Monastry, of whom you say, *pag. 96, That their faith is as much to be suspected, as to what concerns the Eucharist, as that of Monsieur Arnauld*, whom you hold *pag. 4 to be an absolute Calvinist*. Now I appeal to all the world, Whether there be in the Church any, upon whom you might have scattered so abominable a reproach with less probability? For, I would fain know, Fathers, If these Religious women and their directors combined with *Geneva* against the blessed Sacrament of the Altar (a thing which cannot be thought without horrour) why should they take for the principal object of their piety, a Sacrament which they thought an abomination? Why should they add to their Rule the institution of the B. Sacrament? Why have they taken the habit of the B. Sacrament? Why taken the name of the Nuns of the B. Sacrament? Why called their Church, the Church of the B. Sacrament? Why should they petition for, and obtain from *Rome*, the confirmation of that institution; and the priviledg to say every Thursday the Office of the Blessed *Sacrament*, wherein the Faith of the Church is so particularly expressed, if they had conspired with *Geneva* to abolish that Faith of the Church? Why should they oblige themselves by a particular devotion, and that approved by the Pope, to have constantly, night and day, some religious women, in the presence of that Sacred Hoast, as it were to repair by their perpetual adorations of that perpetual Sacrifice, the impiety of that Heresie that endeavoured to annihilate it? Speak, Fathers, if you can; give some reason, why, of all the Mysteries of our Religion, they should pass by those they do believe, and fasten on that they could not believe? And why they should devote themselves in so full and absolute a manner

to that Myſtery of our Faith, if they took it as Hereticks do for the myſtery of iniquity? What anſwer, Fathers, do you make to teſtimonies ſo pregnant as theſe, not only as to words but actions, and that, not as to ſome particular actions, but the conſequences of a life abſolutely conſecrated to the adoration of JESUS CHRIST reſiding upon our Altars? What reply do you make to the Books of *Port-Royal*, which are full of the moſt preciſe terms whereby Fathers and Councils have thought fit to expreſs the eſſence of that Myſtery? 'Tis a ridiculous thing, but horrid withal, to ſee what anſwers you make thereto in your Libel, in this manner, *Monſieur Arnauld*, you ſay, *ſpeaks very well of* Tranſubſtantiation, *but he haply means* a ſignificative Tranſubſtantiation. *He profeſſes indeed that he believes the* Real Preſence, *but who ever told us that he underſtands it under a true and real figure?* Where are we, Fathers, and whom will not you repreſent as a *Calviniſt* when you pleaſe, if you but take the liberty to corrupt the moſt Canonical and Sacred expreſſions that may be, by the malicious ſubtilties of your new-fangled equivocations? For whoever hath made uſe of other terms than thoſe, and that particularly in ſimple diſcourſes of Piety, where there is nothing of controverſie medled with? And yet the love and reſpect they have for that holy Myſtery, hath given them occaſion to ſpeak ſo much of it in their writings, that I defie you, Fathers, as crafty as you are, to find therein the leaſt ſhadow of ambiguity or compliance with the tenents of *Geneva*.

All the world knows, Fathers, that the Hereſie of *Geneva*, eſſentially conſiſts, as you expreſs it your ſelves, in believing that *Jeſus Chriſt is not enclosed within that Sacrament: That it is impoſſible he ſhould be in ſeveral places: That he is truly no where but in heaven, and that there only he is to be adored, and not upon the Altar. That the ſubſtance of the bread remains; That the body of Jeſus Chriſt enters not into the mouth, nor the breaſt: That he is not eaten but by Faith; and conſequently that the unfaithful eat him not: And that the Maſs is ſo far from being a Sacrifice, that it is an abomination.*

Now ſee, Fathers, after what manner *Port-Royal* conſpires with *Geneva* in their Books. There you may read to your

your confusion, (a) *That the flesh and blood of* Jesus Christ *are contained under the species of bread and wine.* (b) *That the holy of holies is present in the Sanctuary, and that he ought to be adored there.* (c) *That* Jesus Christ *dwells in the Sinners that communicate, by the true and real presence of his body, in their breast, though not by the presence of his spirit in their hearts.* (d) *That the dead ashes of the Saints bodies, derive their principal dignity from that seed of life remaining in them, after the touching of the immortal and enlivening flesh of* Jesus Christ. (e) *That it is not through any natural power, but through Gods omnipotence, (to which nothing is impossible) that the body of* Jesus Christ *is inclosed under the Host, and under the least part of every Host;* (f) *That the divine vertue is present to produce the effect which the words of consecration signifie.* (g) *That* Jesus Christ *who lyes dejected upon the Altar is at the same time elevated in his glory: that he by himself and through his own power is in several places at the same time, as well in the midst of the Church triumphant as Church militant.* (h) *That the Sacramental species remain suspended, and subsist after an extraordinary manner, without being upheld by any subject, and that the body of* Jesus Christ *is also suspended under the species; that it depends not on them as substances depend on accidents.* (i) *That the substance of the bread is changed, the accidents remaining unchangeable.* In the Prose of the blessed Sacrament. *That* Jesus Christ *rests in the Eucharist with the same glory as he hath in heaven.* (k) *That his glorious Humanity resides in the tabernacles of the Church under the species of bread, which*

(a) *M. Arnauld. 2d. Letter, p. 259.*

(b) *Ibid. pag. 243.*

(c) *Freq. Comm. part. 3. Ch. 16.*

(d) *Part. 1. Ch. 40.*

(e) *Fam. divin. Lect. 15.*

(f) *Ibid.*

(g) *Of suspens. Reason 21.*

(h) *Ibid. 23.*

(i) *Letter of M. S. Cyran. Tom. 1. Lett. 93.*

(k) *Ibid.*

visibly cover it, and that knowing us to be
(l) *Let.* 32. *dull, he takes that course to induce us to*
the adoration of his Divinity which is pre-
(m) *Let.* 72. *sent in all places, by that of his Humanity*
which is present in one particular place.
(n) *Vindication of the Rosary of the Blessed Sacrament. pag.* 217. (l) *That we receive the body of* Jesus Christ *upon the tongue, and that it is sanctified by his divine touching.* (m) *That he enters into the mouth of the Priest.* (n) *That though* Jesus Christ *be made accessible in the Blessed Sacrament, through an effect of his love and clemency, yet doth he still continue his inaccessibility therein, as an inseparable condition of his Divine Nature; for though there be therein only the body and blood by vertue of the words,* vi verborum, *as the School speaks; yet that binders not but that his whole Divinity, as well as his whole Humanity, may be there, by a necessary consequence, and conjunction.* And lastly,
(o) *Fam. divin. sect.* 15. (o) *That the Eucharist is as well a Sacrifice as a Sacrament,* (p) *and that though this Sacrifice be a commemoration of that of the Cross, yet is there this difference*
(p) *Ib. p.* 15. *between them; that that of the Mass is offered only for the Church, and for the faithful included within its communion; whereas that of the Cross was offered for all the world, as the Scripture speaks.*

This is sufficient, Fathers, to let the world see evidently, that there hath not been, haply since the beginning of it, a greater impudence than this of yours. But yet I will go a little further, and make you pronounce this sentence against your selves. For what security would you have to take away all suspicion of a mans conspiring with *Geneva*? *If Monsieur* Arnauld, says your Father *Meynier*, p. 83. *had said that in this adorable Mystery, there were not any substance of the bread under the species, but only the flesh and blood of* Jesus Christ, *I should have confessed that he had absolutely declared himself against Geneva.* Confess it then, Impostors; and make him publick reparation for this publick injury. How often have

you

you seen as much in the passages before cited? But besides, the *Familiar Divinity* of Monsieur *de* St. *Cyran* being approved by *M. Arnauld*, must needs contain the sentiments of both. Read then the whole fifteenth Lecture, and particularly the second Article; and there you shall find the words you desire; and that more formally than you have expressed them your selves: *Is there any bread left in the Hoast, and any wine in the Chalice? Not any; for the whole substance of the bread, as also that of the wine are taken away, to make place for that of the body and blood of* Jesus Christ, *which remains therein, covered only with the qualities and species of bread and wine.*

Now, Fathers, will you still affirm that *Port-Royal* teaches nothing *which is not received by Geneva*; and that Monsieur *Arnauld* hath not said any thing in his second Letter, which might not have been said by a Minister of *Charenton*? Do you make *Mesirezat* speak as Monsieur *Arnauld* does in that Letter, *pag.* 237, &c. *That is an infamous falsity to charge him with denying Transubstantiation; that he takes for the foundation of his Books the truth of the real Presence of the Son of God, opposite to the heresie of the* Calvinists; *that he thinks himself happy to be in a place where the Holy of Holies, who is present in the Sanctuary, is continually adored*; which certainly is a thing stands at a greater distance from the belief of the *Calvinists* than the real Presence it self, since that as Cardinal *Richlieu* says in his Controversies, *pag.* 536. *The new Ministers of* France *being united with the* Lutherans *who believe it, have thereby declared, that they are not separated from the Church as to what relates to that mystery, but only by reason of the adoration which the Catholicks do to the Eucharist.* Get all the passages I have cited out of the Books of *Port-Royal* subscribed at *Geneva*, and not only those passages but the whole Treatises written concerning this Mystery, as the Book of *Frequent Communion*; The *Explication of the Ceremonies of the Mass*; *The Exercise during Mass*; *Reasons of suspension from the Blessed Sacrament*; *The Hymns of the Hours of* Port-Royal *translated*, &c. In a word, cause that sacred Institution of constantly adoring Jesus Christ enclosed in the Eucharist, to be established at *Charenton*, as it is at *Port-Royal*, and

and it will be the most considerable service you can do the Church; since that then *Port-Royal* shall not conspire with *Geneva*, but *Geneva* with *Port-Royal*, and the whole Church.

You could not certainly, Fathers, have been more unfortunate in any thing, than in charging *Port-Royal* with not believing the Eucharist; but I will discover what it was that engaged you to do it. You know I am a little acquainted with your Politicks: you have stretched them very hard upon this occasion. If Monsieur *de Saint Cyran*, and Monsieur *Arnauld* had only delivered what was to be believed concerning that mystery, and not what men ought to do, to be prepared for it, they had been the best Catholicks in the world; and there had been no equivocations found in their terms of *real presence*, and *Transubstantiation*. But since there is a necessity that all those who oppose your degenerate principles should be Hereticks, nay, in that very point wherein they condemn them, how could Monsieur *Arnauld* scape upon the Eucharist, when he had writ an express Treatise against your profanations of that Sacrament? How, Fathers, should he say, with hope not to be called to an account, *That the body of Jesus Christ ought not to be given those who fall often into the same crimes, and discover not the least hope of amendment; and that they ought to be kept for some time from the Altar, that having purified themselves by a sincere repentance, they may approach it afterwards to their comfort.* Do not, Fathers, by any means suffer such things to be spoken; you would not be importuned by so many people at your Confession-seats. For your Father *Brisacier* says, that *if you followed not this method, you should not apply the blood of Jesus Christ to any one.* 'Twere much better for you that men followed the practice of your Society, which your Father *Mascarennas* cites in a certain Book approved by your Doctors, nay, even by your Reverend Father-General, and is this, *That all manner of persons, even Priests themselves may receive the body of Jesus Christ the very day wherein they have defiled themselves with abominable sins: That men are so far from being guilty of any irreverence in such Communions, that on the contrary they are to be commended, when they frequent them in*

that

that manner: That the Confessors ought not to divert them; and that on the contrary, it is their duty to advise those who have but newly committed those crimes, to communicate immediately; in as much as though the Church hath forbidden it, yet that prohibition is abolished, by the universal practise of the whole earth.

This it is, Fathers, to have *Jesuits* scattered over the whole earth. This is the universal practise that you have introduced, and which you endeavour to see established. It matters not that the Tables of Jesus Christ be filled with abomination, so your Churches be thronged with people. Be sure then to make the opposers hereof Hereticks upon the Blessed Sacrament; it must be so whatever it cost. But how will you be able to do it after so many irrefragable testimonies as they have given of their faith? Are you not afraid I should quote the four grand proofs you produce of their Heresie? You might very well, Fathers; and I know no reason I should spare you so much shame. Let us then examine the first.

Monsieur *de Saint Cyran*, says the Father *Meynier*, *comforting a friend of his upon the death of his Mother*, Tom. 1. Let. 14. says, *that the most acceptable sacrifice that a man can offer to God upon these occasions is that of Patience*; ergo, *he is a* Calvinist. This is very subtilly argued, Fathers; and it is a question with me whether any one see the reason of this consequence. Take it from himself. *Because*, saith this great Controvertist, *he therefore believes not the sacrifice of the Mass; for that is it which is the most acceptable to God of any.* Who now dares say the *Jesuits* cannot dispute? They can do it in such a manner, that they are able to make Heretical what discourses they please, even to the Scripture it self. For is it not an Heresie to say, as the Wiseman does, *There is nothing worse than to love money*; as if Adulteries, Murthers, and Idolatry were not greater crimes? And who is there almost who does not frequently fall into such expressions; and that, for instance, the sacrifice of a broken and contrite heart is the most acceptable in the sight of God; for that in such discourses, a man only makes a comparison between certain interiour virtues among themselves, without reflection on the sacrifice

erifice of the Mass; which is of a different order, and of an infinitely higher nature. Is not this to be ridiculous, Fathers? and must I needs, to highten your confusion, acquaint you with the terms of that very Letter, where Monsieur *de Saint Cyran* speaks of the sacrifice of the Mass, as of the *most excellent* of all; saying, *That men offer unto God every day, and in all places the sacrifices of the Body of his Son, who could not find* A MORE EXCELLENT WAY *than that, whereby to honour his Father?* And afterwards, *That Jesus Christ obliges us to take of his sacrificed body when we come to die, to make the sacrifice of ours to be the more acceptable to him: and that he, being also united to us when we die, might strengthen us by sanctifying with his presence the last sacrifice we make unto God, of our lives, and of our bodies.* Now play the Sycophants, take no notice of any thing of all this; and confidently affirm that he avoided communicating at his death; as you do *pag.* 33. and that he believed not the sacrifice of the Mass. For there is nothing too difficult for such as are Detractors by Profession.

And that you are such, your second proof is a great testimony. To make late Monsieur *de Saint Cyran*, (to whom you attribute the Book of *Petrus Aurelius*) a *Calvinist*, you produce a passage, wherein *Aurelius* explains (*pag.* 89.) the carriage of the Church towards such Priests and Bishops as she would depose or degrade. *The Church*, saith he, *not being able to take away the power of the order, because the character of it is not to be blotted out, she does all she can: she puts out of her memory that character which she cannot out of the souls of those who have received it. She considers them as if they were no longer Priests or Bishops. So that according to the ordinary language of the Church, it may be said they are no longer such, though they still are as to what concerns the character; ob indelebilitatem characteris.* You see, Fathers, that this Author, approved by three general Assemblies of the Clergy of *France*, says expressly, *that the character of Priesthood is indeleble*; and yet you make him say but quite the contrary in that very place, *That the character of Priesthood is not indeleble.* This is a tran-

transcendent calumny, that is to say, according to you, a *Pecadillo*, a trifling venial sin. For that Book had done you some prejudice, as having refuted the Heresies of your Brethren-Jesuits of *England* concerning Episcopal Authority. But certainly, it is a signal piece of extravagance, and a very high mortal sin against Reason, in the first place, falsly to suppose that Monsieur *de Saint Cyran* held that the character might be taken away, and to conclude thence, that he does not believe the real Presence of Jesus Christ in the Eucharist.

Do not expect I should make any answer to it, Fathers; if you have not common sense, it is not in my power to give you any. All those that have will liberally laugh at both you and your third proof, which is grounded upon these words, (q) *That God gives us in the Eucharist* THE SAME FOOD *as he doth to the Saints in Heaven, without any other difference, save that here he allows us not either the sensible sight or taste of it, reserving both till our coming to heaven.* These words, Fathers, do so naturally express the sense of the Church, that I ever and anon forget what it is that you quarrel at in them, so as to pervert them. For to me they signifie nothing but what the Council of *Trent* teaches, *Sess.* 13. *c.* 8. That there is no other difference between *Jesus Christ* in the Eucharist, and *Jesus Christ* in Heaven, but that here he is vailed, and there he is not. Monsieur *Arnauld* doth not say that there is no other difference in the manner of receiving Jesus Christ, but only that there is no other in Jesus Christ who is received. And yet you would, against all reason, make him to say by this passage, that Christ is eaten with the mouth here no more than he is in heaven; whence you conclude his Heresie.

(q) *Freq. Comm. pag.* 3. *Ch.* 11.

I cannot but pity you, Fathers. Does this require any further explication? Why do you confound this divine Nourishment with the manner of receiving it? There is, as I have already said, but one only difference between this nourishment upon earth and in heaven; which is, that here it is hidden under veils, that deprive us of the sensible

ſenſible ſight, and taſte of it. But there are many differences between the *ways* of receiving it, both here and there; whereof the principal is, as Monſieur *Arnauld* ſays, *part* 3. *ch.* 16. *Here Chriſt enters into the mouth and breaſt of both the godly and the wicked*; which he doth not in heaven.

And ſince you are ignorant of this diverſity, I ſhall tell you, that the cauſe why God hath eſtabliſhed theſe different ways of receiving the ſame food, is the difference there is between the ſtate of Chriſtians in this life and that of the bleſſed Saints in Heaven. The ſtate of *Chriſtians*, as Cardinal *du Perron* ſays after the Fathers, is a mean ſtate between that of the *Bleſſed*, and that of the *Jews*. The Bleſſed poſſeſs Jeſus Chriſt really without figures, and without veils. The *Jews* poſſeſſed not Chriſt but under figures and veils, ſuch as were the Manna and the Paſchal Lamb. And the Chriſtians poſſeſs Jeſus Chriſt in the Euchariſt truly and really, but yet hid under veils. *God*, ſaith Saint *Eucherius*, *made himſelf three Tabernacles*; *the Synagogue*, *which had only the ſhadows without truth*; *the Church which hath both the truth and the ſhadows*; *and heaven where there are no ſhadows*, *but truth it ſelf*. We ſhould go out of the ſtate wherein we are, which is the ſtate of faith, and is by St. *Paul* as much oppoſed to the Law, as to the Beatifical Viſion, ſhould we poſſeſs only the figures without Jeſus Chriſt, becauſe it is the properties of the Law to have only the ſhadow and not the ſubſtance of things: and we ſhould alſo go out on the other ſide, ſhould we poſſeſs him viſibly; becauſe Faith, as the ſame Apoſtle ſays, is not of the things that are ſeen. Thus is the Euchariſt proportioned to our ſtate of Faith, becauſe it truly involves Jeſus Chriſt, yet veiled So that this ſtate were on the one ſide deſtroyed, if Jeſus Chriſt were not really under the ſpecies of bread and wine; as Hereticks pretend he is not; and on the other, ſhould we receive him nakedly as in Heaven: ſince it were to confound our eſtate either with that of Judaiſm, or with that of Glory. And this, Fathers, is the divine and myſterious reaſon of this wholly divine myſtery.

This is it makes us abhor the *Calviniſts*, as reducing us to

to the condition of the *Jews*: and withal what makes us aſpire to the glory of the Bleſſed, wherein we ſhall have the full and eternal enjoyment of Jeſus Chriſt. Whence you ſee, that there are ſeveral differences between the ways wherein he communicates himſelf to Chriſtians, and to the Bleſſed: and that, among others, he is received here by the mouth, and not ſo in heaven, but that they all depend meerly upon the difference there is between the ſtate of Faith, wherein we are, and the eſtate of the Beatifical Viſion, wherein they are. This it is, Fathers, that Monſieur *Arnauld* ſays ſo clearly in theſe terms, *That there ſhould be no other difference between the purity of thoſe who receive Jeſus Chriſt in the Euchariſt, and that of the bleſſed Saints, but as much as there is between Faith and the Beatifical Viſion of God, on which alone depend the different manners wherein he is eaten on earth and in heaven.* You ſhould, Fathers, have had a reverence for the Sacred Truths in in theſe words, rather than corrupted them, to find in them an hereſie they are incapable of, which is, that Jeſus Chriſt is only eaten by faith, and not by the mouth, as your Fathers *Annat*, and *Meynier* maliciouſly affirm, making it the principal head of their accuſation.

You ſeen then, Fathers, how little you are obliged to matter of proof: and therefore you are forced to fly to a new artifice, which is to falſifie the Council of *Trent*, ſo to bring it about that Monſieur *Arnauld* ſhould not be conformable thereto, ſo many ways are you furniſhed with to make people *heretical*. And this is done by your Father *Meynier* in no leſs than fifty places of his Book, and eight or ten times in the ſingle *pag.* 54. where he pretends, that for a man to expreſs himſelf like a true Catholick, it is not enough to ſay, I believe that Jeſus Chriſt is really preſent in the Euchariſt, but that he muſt ſay, *I believe* WITH THE COUNCIL *that he is preſent therein by a true* LOCAL PRESENCE, *or locally*. And thereupon he cites the (r) Council. Who would not think, (when he ſaw the words *Local preſence* cited out of three Canons, of an Oecumenical Council) but that thoſe words were to be found there? This

(r) *Seſſ.* 13. *Can.* 3. *Can.* 4. *Can.* 6.

might

might have ſerved your turn, before my XV *Letter* was abroad; but now, Fathers, people are not ſo eaſily caught in that ſnare. We conſult the *Council*, and find that you are *Impoſtors*. For theſe terms of *Local preſence*, *locally*, *locality*, never were there. And I tell you further, Fathers, that they are not in any other place of that Council, nor in any other Council before it, nor in any Father of the Church. I would therefore deſire you to tell me, whether you pretend to faſten the ſuſpicion of *Calviniſm* on all thoſe who have not made uſe of that term? If ſo, the Council of *Trent* lies under it, and all the Fathers without exception.

You have more ingenuity in you than to make ſo great a confuſion in the Church upon occaſion of a particular quarrel. Have you no other way to make *M. Arnauld* a heretick, but you muſt diſoblige many who never did you any injury, and among the reſt, St. *Thomas*, who is one of the greateſt defenders of the Euchariſt, and is ſo far from making uſe of that term, that on the contrary he hath rejected it. (s) *Nullo modo*, ſaith he, *corpus Chriſti eſt in hoc Sacramento localiter?* What are you then, Fathers, that you ſhould by your own authority impoſe new terms, which you would oblige men to make uſe of, the better to expreſs their faith: as if the profeſſion of Faith made by the Popes, according to the order of the Council, wherein this term is not to be found, were defective, and ſo brought an ambiguity in the Creed of the faithful, which you only ſhould diſcover? What temerity is it to preſcribe them to the Doctors themſelves? What foul play to impoſe them upon General Councils? And what ignorance not to know the difficulties which the moſt illuminated Saints have made to receive them? Be aſhamed then, Fathers, of your *ignorant impoſtures*, as the Scripture ſays to ſuch ignorant impoſtors as you are; *Be aſhamed of lies before the Prince and men in Authority.*

(s) 3. P. q. 76. c. 5.

Do not pretend to play the Maſters any more: you have neither the character, nor the abilities to be ſuch. But if you will make your Propoſitions with more modeſty, you will haply be heard. For though this word, *Local preſence*,

was

was rejected by St. *Thomas*, as you have seen, because the body of *Jesus Christ* is not in the Eucharist in the ordinary extent of bodies, in their places; yet hath this term been received by some late Authors of Controversies, as only understanding thereby, that the body of *Jesus Christ* is truly under the species; which being in a particular place, the body of *Jesus Christ* is there also. And in this sense, M. *Arnauld* will make no difficulty to admit it, since that *M. de St. Cyran*, and he, have declared so often, that *Jesus Christ* in the Eucharist is truly in a particular place, and miraculously in many places at the same time. So that all your refining of expressions, comes to nothing; and so you have not been able to give the least likelihood to an accusation, which it should not have been lawful to advance without pregnant and undeniable proofs.

But to what end is it, Fathers, to oppose their innocence to your calumnies? You do not charge them with these errors out of any belief that they maintain them, but out of a belief that they prejudice you. There needs no more, according to your Theology, to calumniate them without being guilty of any crime in so doing; and you may without any confession or penance, celebrate the Mass at the same time that you charge Priests (who say it every day) with a belief that it is pure Idolatry; which certainly were a piece of sacriledg no less horrid than that that of your own Father JARRIGIUS, whom you caused to be hanged in *Effigie* for having said Mass during the time *he held correspondence with Geneva.*

I cannot therefore but stand amazed, not that you, with so little remorse, impose upon them crimes that are both so hainous, and withal so false; but that you impose upon them with so little prudence, crimes that have in themselves so little probability. For you do indeed dispose of sins at your pleasure, but do you imagin you shall accordingly dispose of mens belief? Certainly, Fathers, were it necessary that the imputation of *Calvinism* must fall either upon them, or upon you, I should find you in a very sad condition. Their discourses are as Catholick as yours; but their carriage confirms their faith, yours is disconsonant to yours. For did you believe, as they do, that bread

to be really changed into the body of *Jeſus Chriſt*, why do you not as they do, require that the ſtony and icy hearts of thoſe whom you adviſe to approach it ſhould be ſincerely converted into fleſhy and affectionate hearts? If you believe *Jeſus Chriſt* to be there under a qualification of death, to teach thoſe that approach it to die to ſin, the world, and themſelves, why do you admit thoſe to come near it, in whom vices and ſinful paſſions are ſtill living and predominant? And how can you account thoſe worthy to eat the bread of heaven, who deſerve not to eat that of earth?

O what a tranſcendent veneration have they for this ſacred Myſtery, who imploy their zeal to perſecute thoſe that honour it, by ſo many holy communions; and to flatter ſuch as diſhonour it, by ſo many ſacrilegious communions! how does it become theſe Aſſertors of ſo pure and adorable a ſacrifice, to fill up the Table of *Jeſus Chriſt* with inveterate ſinners, coming immediately from their ſcandalous deportments, and to place among them a Prieſt whom his very Confeſſor ſends from his uncleanneſſes to the Altar, there to offer up in the place of *Jeſus Chriſt* that moſt holy *Victim* to the God of holineſs, and to direct it with his moſt polluted hands into mouths equally polluted? Is it not a proceeding worthy thoſe, who practiſe this *all over the world*, according to the Maxims approved by their own *General*, to charge the Author of the Book of *Frequent Communion*, and the *Nuns* of the Bleſſed Sacrament, with not believing the Bleſſed Sacrament?

And yet this does not ſatisfie them; but to fill up the meaſure of their paſſion, they muſt needs accuſe them of having renounced *Jeſus Chriſt* and their Baptiſm. Theſe, Fathers, are not trivial ſtories, ſuch as yours. No, they are the deſperate ſallies whereby you have filled up the meaſure of your detraction and calumnies. So tranſcendent a forgery had not been in hands fit to manage and maintain it, had it continued in thoſe of your good friend *Filleau*, who firſt ſtarted it; no, your Society hath owned it publickly, and your Father *Meynier* hath lately maintained it as a certain truth, that *Port-Royal* hath for theſe thirty-five years been engaged in a ſecret plot, whereof

Mr.

Mr. *de St. Cyran* and *Jansenius* were the chief, *to destroy the Mystery of the Incarnation, to make the Gospel be looked upon as an Apocryphal story; to exterminate Christian Religion, and to build up* Deism *upon the ruins of Christianity.* Is this all, Fathers? will you at last be satisfied. if the world believe all this of those whom you hate? Will your animosity be satiated, when you have made them detestable not only to all those who are in the Church; *by combining with Geneva*, which you charge them with, but also to all those that believe in *Jesus Christ*, though out of the Church, by the *Deism* you accuse them of?

But who will not be surprized at the blindness of your proceedings? For who do you expect will be perswaded upon your bare word, without the least shadow of proof, and that with all the contradictions imaginable, that Bishops and Priests, who have constantly preached the grace of *Jesus Christ*, the purity of the Gospel, and the obligations of Baptism, had renounced their Baptism, and the Gospel of *Jesus Christ*; that they endeavoured nothing so much as to establish that Apostasie, and that it is still the design of *Port-Royal*? Who will believe it, Fathers? Do you believe it your selves, wretches as you are? But to what extremities are you reduced, since that you must of necessity either make good this charge, or pass for the lewdest Detractors that ever were? Prove it then, Fathers; name that *Ecclesiastick of good worth* which you say was present at, and one of that Assembly of *Burg-fontain*, in the year 1621, and had discovered to your friend *Filleau*, the design then and there undertaken to ruin Christian Religion. Name those six persons, who you say did in the same place lay down the grounds of the conspiracy. Name him *who is meant by these Letters* A A. who, you say, *pag.* 15. *is* not *Anthony Arnauld*, because he hath convinced you that he was not then nine years of age, *but another who is yet alive, and is too much a friend to Monsieur* Arnauld, *to be unknown to him.* It seems then, you know him Fathers, and consequently, if you have any the least respect for Religion, you are obliged to make discovery of this impious wretch to the King and Parliament; that he may be pu-

niſhed according to his demerits. You muſt ſpeak freely, Fathers; you muſt name him, or expect the confuſion of never being looked on hereafter otherwiſe than as infamous Lyars, and Sychophants, unworthy ever to be credited. 'Tis in this manner, that the good Father *Valerian* hath taught us, that ſuch Impoſtors *are to be racked*, and put to their utmoſt ſhifts. Your ſilence hereupon will be a full and abſolute conviction, that this is nothing but a Diabolical calumny. The moſt implicite friends you have, will be forced to acknowledg, *That it will not be thought an effect of your vertue, but your weakneſs*; and admire that you have been ſo wicked, as to make it reach to the Religious women of *Port-Royal*; and to affirm as you do, *p.* 14. that the *ſecret Roſary of the Bleſſed Sacrament*, compoſed by one of them, was the firſt fruits of that conſpiracy againſt *Jeſus Chriſt*; and *p.* 95. *that they are inſpired with all the deteſtable maxims of that Book*; which if you may be credited, is an inſtruction of *Deiſm*. Your Impoſtures upon that writing, have received a total rout already, in the defence of the Cenſure of the late Archbiſhop of *Paris*, againſt your Father *Briſacier*. You have nothing to reply thereto, and yet can you not forbear wreſting it, after a more ſhameful manner than ever, to faſten on Religious women (whoſe piety is known to all the world) nothing leſs than the height of impiety? Barbarous and baſe Perſecutors! Are not the moſt retired Monaſtries, Sanctuaries againſt your calumnies? While theſe ſacred Virgins do, day and night adore *Jeſus Chriſt*, and the Bleſſed Sacrament, according to their inſtitution, you ceaſe not day and night from publiſhing it abroad, that they believe him not to be either in the Euchariſt, or yet at the right hand of his Father: and you publickly cut them off from being members of the Church, even while they are ſecretly praying for you and the whole Church. You traduce thoſe who have neither ears to hear you, nor tongue to anſwer you. But *Jeſus Chriſt*, (in whom they are hidden, ſo as not to appear but with him) hears you, and anſwers for them. Nay, he is heard even this day with that holy and terrible voice, which ſtartles Nature, and comforts the Church. And it is to be doubted, Fathers, that thoſe who harden their hearts,

and

and obſtinately refuſe to hear him when he ſpeaks as a God, will be forced to hear him with confuſion, when he ſhall ſpeak to them as a judg?

For, in a word, Fathers, what account will you be able to give him of ſo many *calumnies*, when he ſhall examine them, not according to the fantaſtical imaginations of your Fathers, *Dicaſtillus*, *Gans*, and *Pennaloſſa*, but according to the Rules of his Eternal Truth, and by the holy Ordinances of his Church, which is ſo far from palliating or excuſing that crime, that ſhe not only abhors it, but hath puniſhed it in the ſame manner as voluntary *homicide*. For ſhe hath ſuſpended *calumniators* as well as *murtherers* from the Communion till the hour of death, by the firſt and ſecond Council of *Arles*. The Council of *Lateran* thought thoſe unworthy to be received into the Eccleſiaſtical State, who were convicted thereof, though they were reformed of it. Some Popes have threatned thoſe who had calumniated Biſhops, Prieſts or Deacons, to be denied the Communion at their death. And the Authors of a ſcandalous Libel, who could not prove what they had advanced, were by Pope *Adrian* condemned *to be whipped*: note Reverend Fathers, *Flagellentur*. So far hath the Church ever been from the errours of your Society, which is grown ſo corrupt, as to excuſe crimes, great as that of *Calumny*, that you may commit them with more impunity.

No doubt, Fathers, but you might by this means do abundance of miſchief in the world, if God had not ſo ordered it, that you your ſelves ſhould furniſh the means to prevent it, and to render all your calumnies ineffectual. For there is no more to be done than to diſcover this ſtrange maxim, that exempts them from crime, to deprive you of all credit thereby: Calumny is unprofitable, if there be not joined with it a great reputation of Sincerity. A detractor can never compaſs his ends, if he be not thought to abhor detraction, as a crime he is uncapable of. And ſo, Fathers, your own principle betrays you. You have eſtabliſhed it for the ſecurity of your Conſcience. For you would detract, and yet not be damned, but be of the number of thoſe *holy and pious calumniators*, of whom

Saint *Athanaſius* ſpeaks. You have therefore to keep your ſelves out of Hell, embraced this maxim; which indeed keeps you out, as far as the credit of your Doctors can ſecure you: But the very ſame maxim, which according to them, frees you from the evils you fear in the other life, deprives you in this of the advantages you expected to make of it. So that while you endeavoured to avoid the vice of Detraction, you loſe the benefit of it, ſo contrary is evil to it ſelf, and ſo is it ravelled and deſtructive to it ſelf by its own malice.

You might calumniate with much more advantage to your ſelves, ſhould you pretend to affirm with St. *Paul*, that ſimple evil ſpeakers, *maledici*, are unworthy to ſee God, ſince that your calumnies would thereby be the more credited, though the truth known, you would condemn your ſelves: but when you ſay, as you do, that calumny againſt your enemies is no crime, your reproaches will not be believed, and yet you will nevertheleſs be damned. For Fathers, there is nothing ſo certain, as that your grave Authors can neither divert the juſtice of God, nor you give a greater demonſtration of your not remaining in the truth, than that you make lies your refuge. If truth were of your ſide, ſhe would fight for you; ſhe would overcome for you: and what enemies ſoever you had, *Truth would deliver you out of their hands*, according to her promiſe. You have not recourſe to lying, but to maintain the errors wherewith you flatter the ſinners of this world; and to keep up the calumnies whereby you oppreſs thoſe godly people who oppoſe them. Truth being contrary to your deſigns, it was requiſite you *put your truſt in lies*, as the Prophet ſays. *Becauſe you have ſaid, the evils which afflict mankind ſhall not reach us, for we have made falſhood our refuge, and under vanity are we hid.* But what anſwer does the Prophet make them? *Becauſe*, ſaid he, *you have put your truſt in calumny and tumult*; ſperaſtis in calumnia & tumultu, *therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant. And he ſhall break it as the breaking of the Potters veſſel, that is broken in pieces, he ſhall not ſpare; ſo that*

there

there ſhall not be found in the burſting of it, a ſherd to take fire from the hearth, or to take water withal out of the pit. Becauſe, as another Prophet ſays, *with lies ye have made the heart of the righteous ſad, whom I have not made ſad: and ſtrengthened the hand of the wicked that he ſhould not return his wicked way, by promiſing him life. I will therefore deliver my people out of your hand, and ye ſhall know that I am the Lord.*

We muſt therefore needs hope, Fathers, that if you do not reform, he will take out of your hands thoſe that you have ſo long deceived, either by ſuffering them to continue in their diſorders through your ill conduct, or by poyſoning them with your calumnies. He will raiſe in ſome an apprehenſion that the erroneous maxims of your Caſuiſts will not ſecure them from his indignation; and will engrave in the minds of others a juſt fear of their own deſtruction, for hearing you, and giving credit to your Impoſtures, as you deſtroy your ſelves by inventing them, and ſcattering them about the world. This cannot admit any thing of circumvention: God is not mocked, and no man ſhall, without being accomptable therefore, break the Commandment he hath given us in the Goſpel, of not condemning our neighbour, till we are well aſſured that he is guilty. And therefore, what profeſſion ſoever they may make of Godlineſs who are ſo ready to entertain your forgeries, and under what pretence ſoever of devotion they may do it, they may well fear being ſhut out of the Kingdom of Heaven, for that only ſin of having attributed ſuch enormous crimes as thoſe of hereſie and ſchiſm, to the charge of Catholick Prieſts and Religious Women, without any other proofs than ſuch palpable Impoſtures as yours are. *The Devil,* ſays *Sales* Biſhop of *Geneva, is upon the tongue of the evil ſpeaker, and in the ear of him that hearkeneth to him. And detraction,* ſaith St. *Bernard,* Cant. 24. *is a poyſon which mortifies charity, both in the one and the other. So that one ſingle calumny may prove mortal to an infinite number of ſouls; ſince it deſtroys not only thoſe that divulge, but alſo all thoſe that do not renounce it.*

Paris, Dec. 4.
1656.

POSTSCRIPT.

Reverend Fathers,

MY Letters were not wont to come ſo cloſe one in the neck of another, nor yet to be ſo large. The ſhort time I have had hath been the cauſe of both. I had not made this longer than the reſt, but that I had not the leiſure to make it ſhorter than it is. The reaſon which obliged me to be the more haſty, is better known to you than to my ſelf. Your Anſwers proved very unfortunate to you. You have therefore done very well to take a new courſe; but I am not abſolutely ſatisfied that you have made a good choice, and have ſome jealouſie what the world will ſay, viz. *that you were afraid of the* BENEDICTINES.

I underſtand that he whom all the world thought Author of your Apologies, *diſclaims them, and is troubled that they are fathered on him. He does well, and I was to-blame to think him guilty of any ſuch thing. For what aſſurance ſoever might have been given me of it, yet ſhould I have thought him a perſon of too much judgment to believe your Impoſtures, and of too much honour to publiſh them, if he did not. There are few in the world that dare attempt thoſe exceſſes, that are familiar with you, and which carry but too much of your character, to afford me any excuſe that I knew you not thereby. I was carried away with the common report. But this excuſe, which were haply too much for you, is not enough for me, who have made a profeſſion not to ſay any thing without certain proof, and who have not ſaid ought but that, I repent me of it, I diſclaim it, and I wiſh you would make your advantage of my example.*

To

To the Reverend Father, F. ANNAT, *Of the Society of* JESUS, Confeſſor to the KING.

From the Author of the *Letters* to the PROVINCIAL.

LETTER XVII.

ARGUMENT.

The groundleſs imputation of Hereſie, *the laſt refuge of the* Jeſuits, *in anſwering their adverſaries. The diſproportion there is between the* Jeſuits *and thoſe that oppoſe them, and the great advantages of the former over the Latter. The anſwer of the* Janſeniſts *to the objections of the* Jeſuits *concerning the five condemned* Propoſitions. *A* Jeſuitical Evaſion, *whereby a man becomes a* Heretick, *though he make ever ſo clear a profeſſion of his Faith. The great difference between the* Jeſuits

Jesuits *and the* Jansenists, *concerning the five Propositions, amounts only to this matter of* fact, *viz. whether they are in* Jansenius? Efficacious Grace, *not at all medled with in the* Constitution. *The difference between St.* Basil *and St.* Athanasius, *concerning the writings of St.* Denys *of* Alexandria; *the difference between two* Popes, *and two* Councils, *about the same Proposition, yet without* Heresie *on either side.* Origen *condemned by several* Councils *and* Popes, *is nevertheless vindicated by* F. Halloix *Jesuit*; *and the writings of* Theodoret *against St.* Cyril, *though condemned by the V. General* Council, *as concerning the* Nestorian *Heresie, cleared thereof by* F. Sirmond, *a Jesuit. A decree of Pope* Honorius, *though condemned by several General* Councils, *and* Popes, *as favouring the heresie of the* Monothelites, *is vindicated from that heresie by Card.* Bellarmine. *All applied to the present case. The difference between matter of* fact, *and matter of* Faith. *The reason of the* Jesuits *exasperation against* Jansenius, *and their damnable policy in endeavouring to force their Adversaries to subscribe the condemnation of the* Propositions, *together with an Acknowledgment of their being in* Jansenius.

REVER-

REVEREND FATHER,

YOur late proceeding had brought me into a kind of belief, that you would have been glad both ſides had given over, and ſate ſtill; and I was willing it ſhould be ſo. But you have ſince ſpawned ſo many writings in a ſhort time, that it ſeems there is no great certainty of a peace, when it depends on the ſilence of the *Jeſuits*. I know not whether this rupture will prove much to your advantage; but for my part, I am not troubled at it, were it only that it gives me occaſion to refute that ordinary reproach of *Hereſie* wherewith you fill all your Books.

It is indeed time, that once for all I give an unavoidable check to the confidence you take to treat me as an Heretick, which grows ſtronger and ſtronger in you every day. You are ſo far guilty of it in the Book laſt publiſhed by you, that it is not to be ſuffered, and I might well incur the ſuſpicion of it, ſhould I not make ſuch an anſwer thereto, as a reproach of that nature deſerves. I had ſlighted this injury in the writings of ſome others of your Society, as well as a many others which they had ſhuffled into them with it. My XV. LETTER had anſwered them ſufficiently; but you ſpeak of it now after another manner; you very earneſtly make it the main head of your vindication: 'tis in a manner the only thing you have to alledg for your ſelves. For you ſay, *That for a final anſwer to my* XV. LETTERS, *it is enough to ſay fifteen times that I am an Heretick, and that being declar'd ſuch, I do not deſerve any credit to be given me.* So that you make my Apoſtaſie to be out of all controverſie, ſuppoſing it as an undeniable principle, upon which you build ſo confidently. 'Tis therefore in good earneſt that you treat me as an Heretick, and it is therefore in as good earneſt that I anſwer you thereto.

You know, Father, that a charge of this nature is of ſuch conſequence, that it is an inſupportable temerity to put it in againſt any man if it cannot be fully proved. I therefore deſire you to produce your evidence. When

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was I ſeen at *Charenton*? When have I neglected coming to Maſs, and doing thoſe duties which Chriſtians are obliged to in their practiſes? When did I any action arguing the leaſt compliance with Hereticks, or ſchiſm, in the Church? What Council have I contradicted? What conſtitution of the Pope have I violated? Anſwer muſt be made to theſe Queſtions, or--- you know what I would ſay. And what anſwer do you make? I entreat all the World to obſerve. You ſuppoſe in the firſt place, *That he who writ the* LETTERS *hath ſome relation to Port-Royal.* Then you aſſume, *That Port-Royal hath been declared heretical*; and thence conclude, *that he who writ the* LETTERS *is declared an Heretick.* This kind of accuſation reflects not on me at all, Father, but only on *Port-Royal*, and you charge me with it no further than you ſuppoſe me to relate to that place. So that I ſhall have no hard task to vindicate my ſelf, ſince I need do no more than tell you, that I am not of that place; and refer you to my Letters, where I have ſaid *that I am alone*, and in expreſs terms, that *I am not of Port-Royal*; as I have done in my XVI. Letter, which came abroad immediately before your Book.

You muſt then take ſome other courſe to prove me an Heretick, or you betray your weakneſs to all the World. Prove then by my writings that I ſubmit not to the *Conſtitution.* I have not written ſo much: there are only XVI. LETTERS to be examined, in all which I defie you, nay, all the world, to find the leaſt expreſſion tending to any ſuch thing. But I can ſhew you in them the quite contrary. For when I ſaid for inſtance, in the XIV. *that a man killing (according to your Maximes) one of his brethren in mortal ſin, damns him for whom Jeſus Chriſt died,* do I not evidently acknowledg that Jeſus Chriſt died for that damned ſoul; And conſequently it is falſe, *That he died only for the Predeſtinate*, which is that that is condemned in the firſt Propoſition. It is therefore clear, Father, that I have not ſaid any thing, whence it might be thought I aſſert thoſe impious propoſitions, which I deteſt with all my Soul. And though *Port-Royal* ſhould maintain them, you cannot thence infer any thing againſt me,

me, because I have not, I praise God, any dependance save that on the holy *Catholick*, *Apostolick*, and *Roman* Church, wherein I am resolved to live and die, in communion with the Pope the Soveraign head thereof, out of which I am perswaded there is no salvation.

What course can you take with a person that talks after this rate; and which way do you intend to set upon me, when neither my discourses nor my writings afford you the least occasion to charge me with Heresie, and that I find my safety against your menaces in my own obscurity? You find your selves wounded by an invisible hand, which makes your extravagances apparent to all the World. And you vainly assault me in the persons of those with whom you imagine me to be in union. I fear you not, either out of any concernment of my self or any other, as having no relation to any Community, nor to any person whatsoever. All the credit you can make, amounts to nothing as to what concerns me. I hope not any thing from the world, nor do I fear any thing from it; nor do I desire any thing of it; having the grace and assistance of God, I neither want wealth, nor any mans Authority. So that I can elude all your attempts; you cannot fasten on me, endeavour it which way you please. You may have something to say to *Port-Royal*, but nothing to me. Many have been turn'd out of *Sorbonne*; but all makes me not quit my lodging. You may well prepare your violent remedies against Priests and Doctors, but not against me, who can pretend to no such qualities. And so perhaps you never before had to do with a person that stood so much in defiance of your attempts; and so fit to engage against your Errours; as being free, without engagement, without dependence, without obligation, without relation; not medling with affairs; one sufficiently acquainted with your Maximes; and fully resolv'd to discover them, as far as I shall find God engaging me to do it; so that no worldly consideration shall retard or take off the edge of my prosecution.

What advantage is it then to you, Father, when you can do nothing against me, to divulge so many calumnies against persons that are not concern'd in the difference between

between us; as all your Fathers do? Theſe evaſions ſhall not ſerve your turn. You ſhall feel the weight of Truth which I oppoſe againſt you. I tell you, that you take away Chriſtian Morality, by ſeparating it from the love of God, from which you gave men a diſpenſation; and you tell me *of the death of Father Meſter*, a man I never ſaw in my life. I tell you that your Authors allow one man to kill another *for an apple*, when it is a ſhame to part with it; and you tell me that a *Poor's-box hath been opened at Saint Merry*. What do you mean, when you charge me daily with the Book of *Holy Virginity* made by an Oratorian Father whom I never ſaw, no more than his Book? I cannot but admire you, Father, when you thus conſider all that are different from you as one individual perſon. Your indignation graſps them all together, and makes them as it were one body of Reprobates, whereof you would have every one anſwer for the reſt of his company.

There is a vaſt difference between the Jeſuits and thoſe that oppoſe them. You do really make up one Body, united under one Head; and your rules, as I have already diſcovered, allow you not to print any thing without the approbation of your ſuperiours, who by that means become accomptable for the errours of every one of you in particular; ſo as that *they cannot excuſe themſelves by ſaying that they obſerved not the errours taught therein; becauſe they ought to have obſerved them*, according to your Ordinances; and according to the Letters of your Generals, *Aquaviva*, *Vitteleſchi*, &c. It is therefore not unjuſtly that you are charged with the extravagances of thoſe of your fraternity, that are found in their works, when approved by your Superiours, and by the Divines of your Society. But for my part, Father, the caſe is much otherwiſe. I have not ſubſcribed the Book of *Holy Virginity*. Though all the poors boxes in *Paris* were opened, I ſhould be never the leſs a Catholick. In a word, I openly and clearly declare it to you, No man is to be reſponſible for my *Letters* but my ſelf; and I am not accountable for any thing but my *Letters*.

Here might I ſit ſtill, Father, and not ſay any thing of thoſe other perſons whom you treat as Hereticks: ſo

to

to exempt my ſelf from that charge. But ſince I am the occaſion of it; I think my ſelf in ſome ſort obliged to lay hold of the ſame occaſion, ſo as to make three advantages of it. For it is one conſiderable advantage to clear up the innocency of ſo many calumniated perſons. 'Tis another, and that very pertinent to my purpoſe, to diſcover ſtill the artifices of your Politicks in this accuſation. But that I look on as of moſt concernment, is, that I ſhall ſatisfie the world of the falſhood of that ſcandalous report which you ſcatter ſo much up and down, *That the Church is divided by a new Hereſie.* And whereas you abuſe abundance of people, by making them believe that the points upon which you endeavour to raiſe up ſo great a tempeſt, are eſſential to faith, I conceive it a buſineſs of very great importance to deſtroy theſe falſe impreſſions, and clearly to explain wherein they conſiſt, ſo to make it really appear that there are no Hereticks in the Church.

For is it not true that if it be demanded, wherein conſiſts the Hereſie of thoſe whom you call *Janſeniſts*, it will be preſently anſwered, that it is for that they affirm, *That the Commandments of God are impoſſible to be obſerved: That Grace cannot be reſiſted; and that a man is not at liberty to do good and evil: That* Jeſus Chriſt *dyed not for all men, but only for the predeſtinate; and in a word for that they maintain the five Propoſitions condemned by the Pope?* Is it not upon this account, you would have the world believe that you perſecute your adverſaries? Is not this that you aſſert in your Books, in your diſcourſes, in your Catechiſm, as you did at Chriſtmas laſt at Saint *Lewis's*, when asking one of your little ſhepherdeſſes, *For whom came* Jeſus Chriſt *into the World, ſweet-heart? For all men, Father,* replies ſhe. *How then, ſweet-heart, it ſeems you are not one of theſe new Hereticks who affirm he is come only for the predeſtinate?* Upon this do Children believe you, and with them divers others; for you entertain them with the very ſame fables in your Sermons, as your Father *Craſſet* did at *Orleans*; for which reaſon he was ſuſpended. And I muſt acknowledg that I have ſometimes believed you: You had given me the ſame repreſentation of all thoſe perſons.

persons. So that when you began to accuse them of maintaining these Propositions, I very attentively observed what answer they would make; and I was resolved never to see them again, if they should not have declared that they renounced them as evident impieties. But they did it much more loudly. For Monsieur *de Saint Beaue*, Kings Professor in *Sorbonne*, did, in his writings published, censure those five propositions long before the *Pope*; and those Doctors put out divers treatises, and among others that of *Victorious Grace*, which they produced at the same time, wherein they renounce those propositions both as Heretical and as new. For they say in the preface, *That those propositions are Heretical and Lutheran, framed and advanced at pleasure: such as were not in* Jansenius *nor in his defenders*; these are their expressions. They take it ill, that they are fathered on them; and thereupon direct to you these words of Saint *Prosper*, the first disciple of Saint *Augustine* their Master; to whom the *Semipelagians* in France, attributed the like, purposely to make him odious. *There are some*, says this Saint, *who are hurried on by so blind a passion to discredit us, that they have taken a course that ruins their own reputation. For they have, out of design*, foysted *certain propositions, fraught with impieties and blasphemies, which they scatter into all parts, to make men believe that we maintain them in the same sense that they express in their writings. But the world shall see by this Answer, both our innocence, and the malice of those who have charged us with these impieties, whereof they are the only inventors.*

I must needs confess, Father, when I heard them speak to this effect before the Constitution; when I saw them receive it afterwards with all possible respect; that they offered to subscribe it, and that Monsieur *Arnauld* had declared all this more expressly than I can alledge it, throughout his second Letter, I should have thought it a sin to doubt of their faith. And accordingly those who would have denied their friends absolution before Monsieur *Arnauld*'s Letter came abroad, have since declared, that after he had so clearly condemned the errours lay'd to his charge, there was no reason, that either he or any of his Friends should be cut off from being members of the Church-

Church. But your proceeding hath been otherwise: which gave me first occasion to mistrust that you were not free from passion.

For whereas you had threatned to make them sign that Constitution when you thought they would have opposed it, when you saw they were inclinable thereto of themselves, you let the business fall to the ground. And though it might have been expected, that you should afterwards have been satisfied with their carriage, yet must you needs treat them still as Hereticks, *because*, said you, *there was a disconsonancy between their hearts and their hands; and that they were Catholicks externally, and Hereticks internally*, as you have expressed your self in your Answer to certain Questions, *p.* 27. and 47.

What a strange proceeding did this seem to me, Father? For what man is there of whom there might not as much be said? And what disturbances might not such a pretence as this raise! *If a man refuse*, saith Saint *Gregory the Pope, to believe their confession whose faith is conformable to the sentiments of the Church, he brings the faith of all Catholicks in Question.* I therefore was in some doubt, Father, *that it was your design to make these persons heretical, though they were not such*, as the same Pope says, upon a dispute of the like nature in his time; *because*, saith he, *it is not to oppose Heresies, but to make a Heresie, to refuse to believe those, who by their confession make it appear that they are in the true faith: Hoc non est hæresim purgare, sed facere.* But I was convinced that in effect there were no Hereticks in the Church, when I say they had so well cleared themselves from all these Heresies, that you were not able to charge them with any errour contrary to faith: and that you were reduced to that extremity, as to quarrel with them only about Questions *of fact*, concerning *Jansenius*; which could not be matter of Heresie. For you would oblige them to acknowledg that these propositions were in *Jansenius word for word, wholly, and in express terms*, as you have it; *Singulares, individuæ totidem verbis, apud Jansenium contentæ*, in your *Cavilli*, *p.* 39.

From that time, I looked on the dispute between you, with much indifference; while I thought you disputed about the truth or falsity of the Propositions, I heard you with attention, for so far it concerned matter of *Faith*: But when I saw that the business in controversie was only to know whether they were *word for word in Jansenius*, (there being no concernment of Religion in it) I troubled not my self any further with it. Not but that it might be very likely you spoke truth; for to say that such a sentence is *word for word* in an Author, it is a thing not much subject to mistake. And for that reason can I not much wonder that so many persons, both in *France* and *Rome*, should, upon an expression so free from suspition, be perswaded that *Jansenius* had really maintained them. But it must withal needs add to my astonishment, when I understood that even that very matter *of fact*, which you had proposed as so certain, and of such consequence, was false; and that you were defied to cite the pages of *Jansenius* where you had found those Propositions *word for word*; which yet you were never able to do.

I will give you an account of the whole proceeding; because, methinks it very much discovers the spirit of your Society in all this Affair; and that men must needs wonder, to see, that, notwithstanding all I have said, you have not forborn to give out, that they are still Hereticks: but you have only changed their Heresie according to time. For proportionably to their vindicating of themselves from one Heresie, your Fathers still fastened another on them; to the end they might never be free. Thus in the year 1653. their Heresie was about the *quality* of the Propositions. Thence it was translated to the *word for word*. Then you brought it into the *heart*. But now all this is vanished, and they must needs be Hereticks, if they will not give it under their *hands*, *That the sense of the Doctrine of* Jansenius *is included in the sense of the five Propositions*.

This is the subject of your present dispute. You are not satisfied that they condemn the five Propositions, and, together with them, whatever *Jansenius* might contain that

that were conformable thereto, and contrary to Saint *Augustin*; for all this they do. So that the Question is not, for instance, to know *whether Jesus Christ died only for the Predestinate*; that they condemn as well as you; but whether *Jansenius* be of that opinion or no. And upon that ground it is that I declare to you more freely than ever, that I value your dispute little, since the Church is not much concerned in it. For though I am no more Doctor than you are, Father, yet can I well perceive there is not any matter of Faith in it, since the only Question is to know the judgment of *Jansenius*. Did they believe, that his Doctrine were conformable to the genuine and literal sense of those propositions, they would condemn it; and they refuse not to do it, but out of a perswasion, that it is very much different from it; and so though they should misunderstand it, they were not therefore Hereticks, since they understand it only in a Catholick sense.

To clear up the business by an example, I will instance in that diversity of sentiments which happened between Saint *Basil* and Saint *Athanasius*, concerning the writing of Saint *Denys* of *Alexandria*, wherein Saint *Basil* thinking he had met with somewhat of the sense of *Arius* against the co-equality of the Father and the Son, he condemned them as heretical. Saint *Athanasius*, on the contrary, thinking they contained only the true sense of the Church, maintained them as Catholick. Do you think, Fathers, that Saint *Basil*, who held these writings to be *Arian*, had any right to treat Saint *Athanasius* as a Heretick because he maintained them? And what reason should he have had to do so, since it was not the *Arianisme* that he maintained therein, but the true faith which he thought they contained? If these two Saints had agreed about the true sense of these writings, and that they had both discovered that Heresie in them, Saint *Athanasius* could not certainly have maintained them without Heresie: but since they differed about the sense, Saint *Athanasius* was Catholick in maintaining them, even though he mis-understood them; since it would have been only an errour *of fact*; and that he

maintained not any thing in that Doctrine but the Catholick faith, which he ſuppoſed it had contained.

This, Father, I apply to you; were you agreed about the ſenſe of *Janſenius*, and ſhould they grant you that he holds for inſtance, *That Grace cannot be reſiſted*, thoſe that ſhould refuſe to condemn him were Hereticks. But when you are in diſpute about the ſenſe, and they think that according to his Doctrine *Grace may be reſiſted*, there is no reaſon you ſhould treat them as Hereticks, what hereſie ſoever you may your ſelves attribute to him; ſince they condemn the ſenſe you ſuppoſe to be therein; and you dare not condemn the ſenſe they ſuppoſe therein. If therefore you would convince them, make it appear that the ſenſe they attribute to *Janſenius* is heretical; for in that caſe they themſelves will be ſuch. But how can you make them ſo, when it is evident, according to your own acknowledgment, that the ſenſe they give him is not condemned?

To make the buſineſs yet more clear, I ſhall take for a principle that which you will grant to be ſuch your ſelves, *That the Doctrine of Efficacious Grace hath not been condemned; and that the Pope hath not medled with it in his Conſtitution.* And in effect, when he would judg of the five Propoſitions, the point of *Efficacious Grace* was put out of all hazard of cenſure. This appears clearly by the judgment of the Conſultors, to whoſe examination the Pope referred the buſineſs. Theſe judgments I have in my hands, as well as divers others in *Paris*, and among the reſt my Lord Biſhop of *Montpelier*, who brought them from *Rome*. There we find that they were divided in their opinions, and that the moſt eminent among them, as the Maſter of the *Sacred Place*, the Commiſſary of the *Holy Office*, the General of the *Auguſtine Friers*, and others, conceiving that thoſe Propoſitions might be taken in the ſenſe of Efficacious Grace, were of opinion that they ought not to be cenſured; whereas the reſt, granting that they ought not to be cenſured, if they had had that ſenſe, yet thought they ſhould be cenſured, for that, according to what they declare, their proper and natural ſenſe was far from it. And thereupon the Pope condemned them, and the world hath ſubmitted to his judgment.

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It is therefore certain, Father, that Efficacious Grace hath not been condemned. And indeed it is so vigorously maintained by St. *Augustine*, by St. *Thomas* and all his School, by so many Popes and Councils, and by universal *Tradition*, that it were impiety to charge it with heresie. Now all those that you treat as Hereticks, declare that they find not any thing in *Jansenius* but that Doctrine of Efficacious Grace. And this is the only thing they maintain at *Rome*. You have acknowledged it your self *Cavil. p.* 35. where you have declared, *That speaking before the Pope, they said not a word of the Propositions*, Ne verbum quidem; *and that they spent the whole time in discoursing of Efficacious Grace*. And so whether they are deceived or not in this supposition, thus much is at least clear, that the sense they suppose is not heretical, and consequently they are no Hereticks. For to cut the knot in a word, either *Jansenius* hath not taught any thing but Efficacious Grace, or he hath taught something else: in the former case he is charged with no errors; in the latter he hath no Defenders. All the question then is to know, Whether *Jansenius* hath taught any thing in effect besides Efficacious Grace? and if it be found that he hath, you shall have the reputation of having understood him best; but they shall not be so unfortunate as to have erred in matters of faith.

We are therefore to give God the praise, Father, that in effect there is no heresie in the Church, since that the business in agitation concerns only matter of fact, whence there cannot any issue. For the Church decides points of Faith with a divine authority, and she cuts off all those that refuse to embrace them: but she proceeds otherwise in matters of fact. And the reason of it is, that our Salvation is fastened to the faith that hath been revealed to us, and is preserved in the Church by Tradition; but it hath not any dependance on other particular matters of fact, which have not been revealed from God. Thus is a man obliged to believe that it is not impossible to keep the Commandments of God; but is not obliged to know what *Jansenius* hath taught upon that subject. God therefore in the determination of points of Faith, guides the Church by the assistance of his Spirit, which cannot err;

whereas in matters of fact, he leaves her to ſenſe and reaſon; the natural judges thereof. For it is God only that can inſtruct the Church in matters of Faith; but there needs no more than to read *Janſenius*, to know whether ſuch and ſuch Propoſitions be in his Book. And thence it comes that it is hereſie to oppoſe decifions of Faith; becauſe it is the oppoſition of a mans own ſpirit to the Spirit of God. But it is not hereſie, (though it may haply be temerity) not to believe certain particular matters of fact, becauſe it is no more than oppoſing reaſon, which may be clear to an Authority that is great, but in that not infallible.

This is generally acknowledged by all Divines, as is apparent by this Maxim of Cardinal *Bellarmine* of your Society: *General Councils legally convened, cannot err in defining articles of Faith, but they err in queſtions of fact.* And elſewhere, *The Pope as Pope, though in the head of an Oecumenical Council, may err in particular Controverſies relating to matter of fact, ſuch as principally depend upon information, and the depoſition of witneſſes.* And Cardinal *Baronius* in like manner, *We muſt abſolutely ſubmit to General Councils in point of Faith; but for what concerns particular perſons and their writings, the cenſures that have been paſt upon them, have not haply been obſerved with the rigour they ought, becauſe there is not any one whoſe caſe it may not be, to be miſtaken therein.* 'Twas upon this ground that my Lord Archbiſhop of *Tholouſe* drew this rule out of the Letters of two eminent Popes, St. *Leo*, and *Pelagius* II. *That the proper object of Councils is Faith, and that whatſoever is reſolved herein, beſides what relates to Faith, may be reviewed and examined; whereas what hath once been decided in matter of Faith, ought not to be brought into any after-examination*; becauſe, as *Tertullian* ſaith, *The Rule of Faith is inalterable and irretractable.*

Thence it comes to paſs, that though General and Legal Councils have never been found contrary one to another in points of Faith; becauſe as Monſieur *de Tholouſe* ſays, *It is not allowed that what had been already decided in matter of Faith, ſhould be brought into after-examination*; yet theſe very ſame Councils have been obſerv'd to differ in matters

matters of fact, where the difference was, about the understanding of an Author; because, as the same Monsieur *de Tholouse* says, *it is not allowed, that what had been already decided in matter of faith, should be brought into after-examination*: these very same Councils have been observed to differ in matters of fact, where the difference was about understanding of an Author, because the same Monsieur *de Tholouse* says, after the Popes whom he cites, *whatsoever is determined in Councils out of the sphere of matters of Faith, may be reviewed and re-examined.*

Thus do the IV. and V. Councils seem to be contrary one to another in the interpretation of the same Authors; and the same happened between two Popes, upon a Proposition of certain Monks of *Scythia*. For after that Pope *Hormisdas* had condemned it, as understanding it in an ill sense; Pope *John* II. his successor, examining it a new, and taking it in a good sense, approved, and declared it to be *Catholick*. Will you hereupon affirm that one of these Popes was an *Heretick*; Or must you not rather confess, that, provided a man condemn the heretical sense which a Pope had supposed to have been in a writing, he is an Heretick, because he condemns not that writing, taking it in a sense wherein it is certain the Pope hath not condemned it? Since that otherwise one of those Popes must needs have fallen into Error.

I thought it not amiss, Father, to accustom you to those contrarieties that happen among Catholicks, upon Questions *of fact*, about the understanding the sense of an Author; by giving you thereupon instances of one Father of the Church, against another; of a Pope against a Pope; and of a Council against a Council: so to lead you by the hand to other examples of a like opposition, but more disproportionate. For in those, you shall find *Councils* and *Popes* on the one side, and *Jesuits* on the other; opposing their decisions concerning the sense of an Author: and yet you are so far from charging those of your Fraternity with *Heresie* for so doing, that you think them not guilty of *temerity* for it.

You know, Father, that the writings of *Origen* have been condemned by divers Councils, and several Popes,

and particularly by the fifth General Council, as containing hereſie; and among others, *That of the reconciliation of the Devils at the day of Judgment.* Do you think hereupon that it is of abſolute neceſſity for a man to be a Catholick, that he confeſs that *Origen* did really maintain thoſe Errors? and that it is not enough that a man condemn them without attributing them to him? If this be ſo, what will become of your Father *Halloix*, who hath maintained the purity of *Origen*'s faith, as well as divers other Catholicks, who have undertaken the ſame thing, as *Picus* of *Mirandula*, and *Genebrard* a Doctor of *Sorbonne*? And is it not further certain, that the ſame fifth General Council condemned the Writings of *Theodoret* againſt St. *Cyril*, as *impious, contrary to true Faith, and containing the Neſtorian Hereſie*? and yet Father *Sirmond* a Jeſuit hath not ſtuck to vindicate him, and to affirm in the life of that Father, *That thoſe very Writings are free from the Neſtorian Hereſie.*

You ſee then, Fathers, that when the Church condemns any writings, ſhe ſuppoſes in them ſome errour, which ſhe condemns; and then it is matter of *faith* that that errour is condemned: but it is not of faith that thoſe writings contain in effect the errour which the Church ſuppoſes therein. I think this hath been ſufficiently proved; and ſo I ſhall conclude theſe examples with that of Pope *Honorius*, whereof the ſtory is ſo well known. About the beginning of the ſeventh Age, the Church being in ſome diſturbance by reaſon of the hereſie of the *Monothelites*, this Pope to determine the difference, made a Decree which ſeemed to favour thoſe Hereticks, ſo that many were ſcandalized at it. Yet the buſineſs was ſmothered with little noiſe during the time of his Popedom: but about fifty years after, the Church being aſſembled together in the ſixth General Council, wherein Pope *Agatho* preſided by his Legate, this Decree was brought in thither; and after it was read and examined, was condemned, as containing the hereſie of the *Monothelites*; and as ſuch burnt in a full aſſembly; together with the other writings of thoſe Hereticks. And this deciſion was received with ſo much veneration and uniformity throughout all the Church,

Church, that it was afterwards confirmed by two other General Councils, nay by the Popes, *Leo* II. *Adrian* II. who lived two hundred years after; no man offering to disturb so universal and so quiet a conformity, for the space of seven or eight Ages. And yet some Authors of these late times, and among others, Cardinal *Bellarmine*, were not in any jealousie of being thought Hereticks, though they maintained against so many Popes and Councils, *that the writings of* Honorius *were free from the error which they had declared to have been therein; because,* saith he, *it being possible that General Councils may err in questions of fact, we may confidently affirm that the sixth Council was mistaken in that particular fact, and that having not well understood the sense of* Honorius's *Letters, they undeservedly put that Pope into the Catalogue of Hereticks.*

I pray observe, Father, that a man runs not the hazard of being an Heretick, who affirms that Pope *Honorius* was not any, though divers Popes and several Councils had declared him such, and that after examination of the business. I come then to our question, and I give you leave to make your cause as good as you can. What will you say, Father, to make your adversaries hereticks? *That* Pope Innocent X. *hath declared that the error of the five Propositions is in* Jansenius? I allow you to say all that. What conclusion will you draw thence? *That it is heresie not to acknowledg that the error of the five Propositions is in* Jansenius? What think you of it, Father? Is not this a plain question of *fact*, of the same nature as the precedent? The Pope hath declared that the error of the five Propositions is in *Jansenius*, just as his predecessors had declared that the errors of the *Nestorians* and *Monothelites* were in the writings of *Theodoret* and *Honorius*. Whereupon your Fathers have written, that they willingly condemned those Heresies, but are not satisfied that those Authors did maintain them; in like manner do your adversaries say now, that they do indeed condemn those five Propositions, but do not grant that *Jansenius* ever taught them. These cases, Father, are certainly much of the same nature. And if there be any difference between them, it is easily perceived how much it makes for the advantage of the present question, by

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the comparison of divers particular circumstances; which being visible of themselves, I shall not insist upon. How comes it then, Father, that in the same case, your Fathers are *Catholicks*, and your Adversaries, *Hereticks*? And by what strange exception do you deprive them of a liberty which you allow all the rest of the faithful.

What will you say to this, Father? *That the Pope hath confirmed his Constitution by a Brief*? I answer you, that two General Councils, and two Popes have confirmed the condemnation of *Honorius*'s Letters. But what force do you pretend to give the words of this Brief by which the Pope declares, *That he hath condemn'd the Doctrine of* Jansenius *in those five Propositions*? What does this add to the *Constitution*? and what may be infer'd thence, but that as the sixth Council condemn'd the Doctrine of *Honorius*, because they believed it to be the same with that of the *Monothelites*; so the Pope says, that he hath condemn'd the Doctrine of *Jansenius* in those five Propositions, as supposing it to be the same with those five Propositions? And indeed how could he but believe it? Your Society publishes nothing else; and you your self, Father, who have said, they were there *word for word*, were in *Rome* at the time of the Censure; for I meet with you every where. Could he have distrusted the sincerity or the abilities of so many grave Religious men? And how could he but believe that the Doctrine of *Jansenius* was the same with that of the five Propositions, when he had your security that they were *word for word* in that Author? It is therefore evident, Father, that if it happen *Jansenius* held them, we shall not need say, as your Fathers have done in their examples, *That the Pope was deceived in the matter of fact*, (which to publish argues always the indiscretion of the publisher) but there need be no more said than that *you have deceived the Pope*, which implies nothing of scandal, you are now so well known to all.

Thus, Father, is this matter far from being able to form an heresie. But it being your desire to make it one at any rate, you have endeavoured to turn the question from matter of *fact*, to translate it into a point of *Faith*. And that you do thus. *The Pope*, say you, *declares that he hath condemned*

demned the Doctrine of Janſenius *in thoſe five Propoſitions: it is therefore of faith, that the Doctrine of* Janſenius *concerning theſe five Propoſitions is Heretical, whatever it be.* This, Father, is certainly a very ſtrange point of Faith, that a Doctrine is heretical, *whatever it may be.* What, if according to *Janſenius* a man *may reſiſt the internal grace,* and if it be falſe according to him *that Jeſus Chriſt died only for the predeſtinate,* ſhall that alſo be condemned becauſe it is his Doctrine? ſhall it be true in the Conſtitution of the Pope, *That a man hath the liberty to do either good or evil,* and ſhall it be falſe in *Janſenius*? By what fatality muſt he be ſo unhappy, that truth becomes Heretical in his Book? Muſt it not then be acknowledged that he is heretical only in caſe he be conformable to theſe condemned errors, ſince the Popes Conſtitution is the rule to which we muſt apply *Janſenius,* to judg of him according to the compliance there will be between them; and that this queſtion, *viz. Whether his Doctrine be Heretical,* will be reſolved by this other queſtion of fact, *viz. Whether it be conformable to the genuine ſenſe of theſe Propoſitions*; it being impoſſible it ſhould not be Heretical, if it be conſonant thereto; and Catholick, if it be contrary thereto. For in fine, ſince that according to the Pope and the Biſhops, *the Propoſitions are condemned in their proper and genuine ſenſe,* it is impoſſible they ſhould be condemned in the ſenſe of *Janſenius,* unleſs it be in caſe the ſenſe of *Janſenius* be the ſame with the proper and genuine ſenſe of theſe Propoſitions; which is matter of *fact.*

The queſtion therefore ſticks ſtill at *matter of fact,* ſo as that it cannot by any means be brought into matter *of right*; and conſequently it cannot be made matter of *Hereſie.* But you might well make it a pretence of perſecution, were there not ſome hope left, there will not any ſo far engage into your concernments, as to further ſo unjuſt a proceeding, and be prevailed with to give it under their hands, as you would have it, that they condemn thoſe Propoſitions in the ſenſe of *Janſenius,* without explaining what that ſenſe of *Janſenius* is. There are few will be drawn in to ſign a blank confeſſion of faith. Now to ſign that, were to ſign ſuch a one, which you would after-

afterwards fill up with what you pleased, since you were at liberty to give what interpretation you thought fit to that sense of *Jansenius*, which had not been explained. Let it therefore be explained before-hand, else you will put us off with a NEXT POWER, *abstrahendo ab omni sensu*. You know this does not do well in the world. There men hate ambiguity, especially in matters of Faith, where it is but just men should understand at least what they condemn. And how could it come to pass, that the Doctors who were perswaded that *Jansenius* had no other sense than that of Efficacious Grace, should be drawn to declare that they condemned his Doctrine without explaining it, since that according to the judgment they have of it, and which they still persist in, it were only to condemn Efficacious Grace, which cannot be done without crime? Were it not then a strange Tyranny they should be reduced to this wretched extremity, either of making themselves guilty before God by signing that condemnation contrary to their consciences, or being treated as Hereticks if they refused?

But all this is carried on with mystery; all your motions are Political. I must needs discover why you would not explain this sense of *Jansenius*. I write meerly to betray your designs, and by such discovery to make them ineffectual. I am therefore to acquaint those that know it not, that it being your main concernment in this dispute, to keep up the reputation of the SUFFICIENT GRACE, maintained by your *Molina*, you cannot do it without destroying EFFICACIOUS GRACE, which is absolutely opposite thereto. But seeing it countenanced at this day in *Rome*, and among all the most learned of the Church, being not able to oppose it in it self, you have thought fit to assault it, so as it might not be perceived under the name of the Doctrine of *Jansenius*. Hence was it necessary you should endeavour the condemnation of *Jansenius* without being explained; and that to compass your design you should give out that his Doctrine is not that of Efficacious Grace, that so it might be be-

believed that one was condemned without the other. Thence it comes that you now endeavour to perswade those that are not acquainted with that Author, that it is so. Nay, this you do in particular, Father, in *Cavilli p.* 23. by this subtle kind of discourse; *The Pope hath condemned the doctrine of* Jansenius: *but the Pope hath not condemned the doctrine of efficacious grace: the doctrine therefore of efficacious grace is different from that of Jansenius.* Were this kind of argument conclusive, it might be shewn in like manner, that *Honorius* and all those that defend him are Hereticks, thus: The VI. Council hath condemned the doctrine of *Honorius*: But the Council hath not condemned the doctrine of the Church, the doctrine of *Honorius* therefore is different from that of the Church. All therefore that defend him are Hereticks. It is evident that this concludes nothing: since the Pope hath only condemned the doctrine of the five Propositions, which, he hath been perswaded, is that of *Jansenius*.

But it matters not, for you will not make use of this argument long. It will serve well enough, weak as it is, till you have made the advantage you intend of it. All the end you have in it, is to draw in those who would not condemn efficacious grace, to condemn *Jansenius* without any difficulty. When that is once done, the argument will be forgotten, and the *Signations* will remain, to the eternal remembrance of the condemnation of *Jansenius*; so that you will take occasion to fall directly upon *efficacious grace*, by this more solid way of disputation; which you will put into form when the time is come: *The doctrine of Jansenius*, will you say, *was condemned by the universal subscriptions of the whole Church: but this doctrine is evidently the same with that of efficacious grace*, and that you will easily prove: *the doctrine therefore of efficacious grace hath been condemned even by the acknowledgment of the defenders thereof.* This is the reason why you propose the condemnation of a Doctrine to be signed, without explaining it. This is the advantage you expect to make of these subscriptions. But if your adversaries refuse to sign, you spread another net for them upon that refusal. For having craftily riveted the Question *of faith*, into that *of fact*, not per-

permitting they ſhould be ſeparated, nor that they ſhould ſign one without the other, though they cannot ſubſcribe both together, yet will you give it out every where, that they have refuſed both together. So that though, in effect, they only refuſe to acknowledg that *Janſenius* hath maintained the Propoſitions they condemn, which can make no Hereſie, you will confidently affirm that they have refuſed to condemn the propoſitions in themſelves, and that therein conſiſts their Hereſie. And this advantage will you make of their refuſal, which is no leſs conſiderable than what you would have made of their conſent. So that if they appeal to the *ſignations*, they ever fall into your ambuſhes, whether they ſign or do not ſign, and you will be ſavers on both ſides; ſo cunningly have you ſhuffled your cards, ſo as to be always winners, whatever may turn up trump.

Ah Father, how intimately am I acquainted with you, and how am I troubled to ſee that God hath ſo far forſaken you, as to ſuffer you to be ſo fortunate in ſo unfortunate a procedure! Your happineſs is to be pitied, and cannot be envied, but by thoſe who know not what true happineſs is. 'Tis a kind of charity to oppoſe that felicity which you ſeek after in all this proceeding, ſince you ground it only on falſhood: and that it is your main deſign, to make one of theſe two falſities to be credited, *viz.* either that the Church hath condemned efficacious grace; or that thoſe that defend it, maintain the five condemned errors. Be it known therefore to all the world, both that efficacious grace is not condemned, according to your own confeſſion, and that no body maintains thoſe errours; that it may be evident to all, that thoſe, who ſhould refuſe to ſign what you would have exacted from them, refuſe it not, but by reaſon of the Queſtion *of fact*; and that being ready to ſign that *of faith*, they cannot be Hereticks for that refuſal: ſince that it is indeed of faith that thoſe propoſitions are heretical; but that it will never be of faith, that they are *Janſenius*'s. They are not chargeable with any error, that's ſufficient. Perhaps they interpret *Janſenius* over-favourably: but you haply do not interpret him favourably enough. That it ſhall not be my buſineſs

to

to discuss. This I am certain of, that, according to your maximes, you believe you may without crime proclaim him a Heretick, contrary to your own knowledg: whereas according to theirs, they could not, without crime, say he is a Catholick, were they not perswaded he is such. They therefore infinitely exceed you in sincerity, Father, they have examined *Jensenius* better than you have: they are not less intelligent than you are; they are consequently as much to be credited as you are. But come what will of this point *of fact*, they certainly are still *Catholicks*: since that, to be such, it is not necessary to say that another is not: and that without laying error at any mans door, it is fair if a man can but be clear of it himself.

January 23.
1656.

In the Copy Printed at OSNABRUK, *there was this Postscript to the Precedent* LETTER.

Reverend Father,

IF you are troubled to read this Letter, as being not in an handsome full Character, you have none to quarrel at but your self. I cannot get priviledges as you can. You have such whereby you oppose even MIRACLES, I have not whereby to vindicate my self. The Printing-Houses are perpetually haunted. Would you not advise me your self to forbear writing any more to you amidst these extremities? For it is too great a distraction to be reduced to the impression of OSNABRUK.

To

To the same Reverend Father, F. ANNAT, *of the Society of* JESUS, *Confessor to the* KING.

Upon occasion of a Piece published by him, entituled, The FAIR DEALING of the JANSENISTS, *&c.*

From an unknown Person.

ARGUMENT.

The Question put to the Jesuits, *viz. how, and wherein their Adversaries are* Hereticks. *The proceedings of the* Church *towards the* Arians, Nestorians, Eutychians, Monothelites, Lutherans and Calvinists, *brought in by way of instance to prove the* Jansenists *not to be* Hereticks. *The* Jesuits *very*

very Lucian-ly *make the* Piety *and* Zeal *of their Adversaries for the reformation of* Morality *and* Discipline, *a mark of* HERESY.

REVEREND FATHERS,

I Have perused, with much diligence, a Treatise published by you, under the title of, THE FAIR DEALING OF THE JANSENISTS, &c. I have particularly observed in it, that you can afford your adversaries, that is to say, the Reverend persons belonging to *Port-Royal*, no other terms than those of *Hereticks*; and this you do with so much confidence and peremptorinesse, as if it were a thing out of all controversie that they are such; and this accusation seems to be the only buckler you have, to ward off the blows which fall so heavy upon you from the Author of the *Letters to the Provincial*, whom you suppose to be a person that hath some relation to *Port-Royal*. I am, for my part, Reverend Father, to learn, whether he have any to that place or no, and am more inclin'd to believe he hath not any thing to do there, upon his own word, than to imagine he hath, upon yours: because you do not alledge any thing to prove it. And, if you value my word any thing, you may assure your self, that I neither live in, nor am any Secretary to *Port-Royal*; yet can I not forbear proposing to you certain difficulties, relating to the title you bestow on those of that place, whereof if you give me a fair and satisfactory account without any equivocation, I shall side with you, and acknowledg them to be *Hereticks*.

You know, Father, that, to tell people they are *Hereticks*, is an indeterminate accusation, and such, as in the ordinary apprehensions of men, is rather taken for an injury proceeding from an unexpected folly of passion, than look'd on as a Truth, if it be not discovered how and wherein they are Hereticks. For to make them really such, there must be a production of those heretical Pro-

positions which they maintain, and the Books wherein they are by them so maintained, as if they were orthodox Truths.

You will therefore give me leave, Father, in the first place to ask you, wherein those Gentlemen of P. R. have discovered themselves to be Hereticks? Is it because they do not submit to the Constitution of Pope *Innocent* X. and that they do not condemn the *five Propositions* which he hath condemned? If it be so, I acknowledg them to be Hereticks. But how would your Reverence have me believe any such thing of them, when they clearly affirm it as well in their discourses as writings, that they do submit to that *Constitution*, and that they condemn what the *Pope* hath condemned?

Will you say, that this submission of theirs is *external* only, and that in their hearts they give it no credit? I beseech your Reverence, call them not to account for their thoughts, confine your quarrel to their words and writings. For such a kind of procedure were unjustifiable, and discovers an animosity and exasperation that speaks little of Christian thoughts; such as if it be suffered, there is not any man whom you may not make a *Heretick*, nay, indeed a *Mahumetan*, if you please, when you say, that in his heart he does not believe any of the mysteries of *Christian* Religion.

What is it then that makes them Hereticks? Is it because they will not acknowledg, that those *five propositions* are in *Jansenius*'s Book? To that, Reverend Father, I answer, that a thing of that nature never either was or will be matter of Heresie; *viz.* to know whether condemned propositions are in a Book or not. For instance; Whoever says that *Attrition*, such as it is described by the holy Council of *Trent*, is hurtful, and that it is a sin, is a Heretick; but if a man should only doubt whether that condemned proposition were in *Luther* or *Calvin*, it should not make him a Heretick.

In like manner, he that should maintain, as if they were Catholick, the *five propositions* condemned by the *Pope*, were a *Heretick*; but whether they are in *Jansenius* or no, it is not any matter of *Faith*, though it may prove the

the just ground of division or schisme. I may with your Reverence's favour add to this, that your Adversaries have declared, that they matter'd not whether they were, or were not in *Jansenius*, and that in what Book soever they were found, they condemn them. Where then is their Heresie, that it should be affirm'd so lowdly and peremptorily, that they are Hereticks?

Be pleas'd to find me a better answer, than to say, That, since the *Pope* and *Bishops* affirm they are in *Jansenius*, it is Heresie to deny it; for I grant you, that it may well be a sin to deny it, if a man be not assur'd of the contrary. Nay, I say further, that it were schisme to dissent from them upon that account; but it can never amount to Heresie. Accordingly, if any one, that hath eyes to read, hath not met with them in that Book, he may safely say, I have not read them there, and shall not for that be called an Heretick.

What hath your Reverence then to alledge, to prove your Adversaries Hereticks? This, no doubt, will be your plea, That Monsieur *Arnauld* in his second Letter hath lately revived one of the five Propositions. But who affirms it? Certain Doctors of the *Faculty* [of *Paris*] dissenting, as to that point, from their Brethren. And upon what ground do they affirm it? Not upon his words, for they are taken out of Saint *Chrysostome* and Saint *Augustine*: but upon a certain sense which they pretend was in the mind of Monsieur *Arnauld*, and which Monsiour *Arnauld* denies had ever come into his thoughts. Now it hath ever been my faith, that charity obliges all men to believe a *Priest* and a *Doctor* giving an account of the hidden things of his heart, such as are not known to any but God himself. But your Reverence may be pleas'd to consider on the other side, that the *Faculty* not divided, but in a full body, hath so often condemn'd your Authors, nay, indeed your whole *Society*, that it but too much concerns you to wish all those whom it condemns look'd on no otherwise than *Hereticks*.

I am therefore still to seek, how and wherein those persons, whom you call *Jansenists*, are *Hereticks*. But methinks your Reverence might consider, that, if a man

for calling his Brother *Fool* runs the hazard of Hell-fire, according to the teſtimony of JESUS CHRIST in his Goſpel; to tell him without any ground or proof, that he is an *Heretick*, muſt certainly be a much more enormous crime, and ſuch as deſerves a far greater puniſhment. All theſe Informations of *Hereſie*, which you are at no further charge about, than that of a ſhameleſs putting of them upon the file, have no other effect than that of frighting the ignorant, and raiſing aſtoniſhment in women; but aſſure your ſelves, that men of ability will know of you, wherein this Hereſie conſiſts. What, does your Reverence think it rational, that *Leſſius* ſhould eſcape, when he brings for ſecurity for what he ſays, *Victoria* and *Navarrus*? and Monſieur *Arnauld* ſhall be cenſur'd, though he ſpeak, as Saint *Auguſtine*, Saint *Chryſoſtome*, Saint *Hilary*, Saint *Thomas*, and all his ſchool have ſpoken? How long, I pray is it, ſince Antiquity became queſtionable? When happened there any corruption in the faith of our Fathers?

You do all that lies in your Power, to make it appear that the Gentlemen of P. R. have the Character and ſpirit of *Hereticks*: but before you came to thoſe terms with them, you ſhould have demonſtrated that they were really ſuch; and that is it you ſhall never be able to do; nay I will, on the contrary, evidently prove that they have neither the form nor character of *Hereticks*.

When the Church had to do with the *Arians* upon the ſame ſcore, that which ſhe laid to their charge, was, that they deni'd the conſubſtantiality of the Son with the eternal Father. Did the *Arians* diſclaim this propoſition or no? Did they declare that they acknowledg'd an equality and conſubſtantiality between the Father and the Son? No, they never did any ſuch thing, and for that reaſon were declared *Hereticks*. You accuſe your Adverſaries of ſaying, *That it is impoſſible to keep the Commandments*; They deny they ever ſaid any ſuch thing. They maintain, that they never affirm'd it, either before or ſince the Pope's *Conſtitution*. They joyn with you to declare thoſe Hereticks that do affirm it. Therefore they themſelves are not Hereticks.

When

When the holy Fathers declar'd *Nestorius* a Heretick, for denying the Hypostatical Union of the Word with the blessed Humanity, and holding there were two Persons in JESUS CHRIST, did the *Nestorians* of that time, or those that have continued that Heresie since in the East, renounce what was laid to their charge? Have they not confessed it to be true, that they did admit two Persons in JESUS CHRIST, but withal maintain'd it to be no Heresie? That was their language, and accordingly they were Hereticks, and continue such to this day. But when you affirm, that the persons of *P. Royal* maintain, *That a man cannot resist internal Grace*, they deny it, and acknowledging jointly with you, that it is a Heresie, detest the Proposition; which is a proceeding quite contrary to that of the others, who admit the Proposition, and deny it to be any Heresie. Therefore your adversaries are not Hereticks.

When the Fathers condemned *Eutiches*, because he held there was but one Nature in JESUS CHRIST, did he say, that he held it not, and believ'd there were two? Had he but said so much, he had not been condemn'd; but he peremptorily affirm'd there was but one Nature in him, pretending that to affirm it, was no Heresie; and therefore he was an Heretick. When you lay it to the charge of those of *Port-Royal*, that they maintain, *That* JESUS CHRIST *died not for all the world, or for all men, and that he shed his blood only for the Salvation of the Predestinate*, what answer do they make to it? Do they acknowledg it true, that they are of that opinion? On the contrary, do they not declare, that they hold that opinion to be Heretical? that they never maintain'd it, nor ever will maintain it? Nay, they declare that on the other side, they think it an error to say, That the blood of JESUS CHRIST was shed only for the Salvation of the Predestinate, that he hath shed it even for the Reprobate who oppose his Grace; and in a word they believe, that he died for all men, suitably to the Faith of St. *Augustine*, the Doctrine of St. *Thomas*, and the Definitions of the Council of *Trent*. Does not your Reverence conceive that this acknowledgment of theirs

amounts to as much as if they said, they believ'd it as the *Jesuits* believ'd it, and as *Molina* hath explicated it? They are not therefore *Hereticks*.

When the Church maintain'd against the *Monothelites*, that there were two Wills and two Operations in JESUS CHRIST, did *Cyrus* of *Alexandria*, and *Sergius* of *Constantinople*, and the rest, complain that any thing was impos'd upon them? Did they ever declare that they admitted two Wills, and two Operations in our Lord and Saviour JESUS CHRIST? No, they never did any such thing, and therefore they were *Hereticks*. When you object to your Adversaries of *Port-Royal*, that Man considered after the fall in the corruption of Nature, *They do not exclude or reject any Necessity of a good or bad action, but the Necessity of compulsion*; they deny it, and teach on the contrary, that we ever have in this life in all those actions whereby we merit either good or evil, an indifference either to act, or not to act, nay, even supposing the presence of *Efficacious Grace*, which does not necessitate us, though it infallibly makes us to do that which is good, according to the Doctrine of all the *Thomists*. They are not therefore *Hereticks*.

Lastly, Father, when the Church found fault with *Luther* and *Calvin*, for that they deny'd our Sacraments, as also because they would not believe *Transubstantiation*, and submitted not to the *Pope*, did those Hereticks to whom you so often compare your Adversaries, ever complain that they were charg'd with any thing more than they affirmed? Have they not maintained, and do they not maintain to this day those very Propositions? And therefore it is that they are *Hereticks*. When you say to those of *Port-Royal*, *That they acknowledg not the Pope, that they submit not to the Council of Trent*, &c. They make that Answer, which they justly may, namely, that of the *Mentiris impudentissimè*, that is to say, *you lye*, Reverend Father. For in matters of this importance, it is justifiable, nay, indeed necessary to give the Lye. They are not therefore Hereticks; or if they are, they have neither the genius nor character of such, there have not been any of this nature seen in the Church before; and it would be much

much less difficulty to discover in their Adversaries the badg and spirit of *Detractors* and *Impostors*, than in them the character of *Hereticks*.

I can with much ease find, that *Hereticks* have often impos'd Heresies upon the *Catholicks*. The *Pelagians* affirm'd that St. *Augustine* deny'd *Free-will*; the Disciples of *Eutyches* affirm'd that the *Catholicks* of their times deny'd the substantial union of God and Man in JESUS CHRIST: the *Monothelites* charg'd the *Catholicks* with making a division and contrariety between the Divine and Humane will of JESUS CHRIST: the *Iconoclastæ* affirm'd, that we adored *Images* with that worship which is to be given only to God himself: the *Lutherans* and *Calvinists* call us *Pope-worshippers*, and say that the *Pope* is *Antichrist*, and we at the same time for that reason detest them; and thereupon we are not Hereticks. Accordingly, reverend Father, it is much to be feared, you will be found much more chargeable with the character of *Hereticks* than those whom you charge with Heresie. For as to those *Molinistical* Propositions which they object to you, you acknowledg them; but you affirm withal, that they are not *Heresies*: those which you object to them, they disclaim, affirming they are *Heresies*; and in that they do what is suitable to the constant proceeding of *Catholicks*; whereas you, reverend Father, behave your selves as Hereticks have ever behav'd themselves.

But when you produce the piety and zeal of your Adversaries for the strictness of Christian Morality, as a mark of their Heresie, 'tis to be extravagant beyond imagination. Had you made it apparent that they were *Hereticks*, it were lawful for you to call all that in them, *Hypocrisie* and *Dissimulation*; but that one of the *indicia*, whereby you would demonstrate them to be Hereticks, should be their piety and zeal for the Discipline of the Church, and the Doctrine of the holy Fathers, is a thing absolutely insupportable; and accordingly we shall take good heed how we follow your example in that.

And yet to measure things by what you say, it seems to be out of all controversie, that they are Hereticks, and there's no more question to be made of it, than of *Luther*

and *Calvin*'s being such. But I shall take your Reverences leave in an affair of this consequence, to suspend my judgment, or rather give not the least credit to what you say, till such time as I find them revolted against the Pope, and maintaining the Propositions condemn'd by him; and that in their proper signification, as they have been condemn'd. For tell me, reverend Father, if these Gentlemen prove not *Hereticks*, will you justifie me in the sight of God if I believe them to be such? And for all others, that upon your word believe them to be Hereticks, and proclaim it every where, shall they be excus'd at the Tribunal of the Soveraign Judg, alledging only for their justification, that they have read it in your Writings?

This, Reverend Father, is all I had to say to you; for as to what concerns the pretended *falsifications*, I leave you to the Satyrical whip of the Author of the LETTERS. He hath already sufficiently lash'd those of your Fraternity, who had made the like reproaches to him, and therefore you may well expect to smart for it, unless things once come to this pass, that it will be to no purpose to make you any answer, since you say nothing that is considerable which those of your party had not said before you, and to that the Author of the Letters hath admirably well answered. For the Book you now bring upon the stage is an old piece, which you acknowledg your self that you had written four Months since; whence it comes that you have not so much as a word in it of the tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth LETTERS, which were all abroad before your writing came forth; and yet you promise in the Title-page, *to discover and convict of foul play, the Letters written since Easter.* What would your Reverence have men to expect from, or say of a Book stuft with Impostures, even to the *Title-page*.

Jan. 15.
1657.

To

To the ſame Reverend Father, F. ANNAT, *Of the Society of* JESUS, Confeſſor to the KING.

LETTER XVIII, and laſt.

From the Author of the *Letters* to the PROVINCIAL.

ARGUMENT.

The Jeſuits *at laſt rackt to a confeſſion of what they mean by the* ſenſe *of* Janſenius; *viz. that it is the* ſenſe of Calvin, *concerning Grace. Their Adverſaries, though always reproach'd therewith, clear'd from maintaining any thing in that ſenſe. The Operations of* Grace *upon the* Free-will, *and the power the* Free-will *hath to reſiſt* Grace, *explicated according to S.* Auguſtine. Merit, *wherein it conſiſts. The Maintainers of* Efficacious

ous Grace, *different from the Doctrine of* Luther, *no less than from that of* Molina. Jansenius *vindicated from* Calvinism *even by the acknowledgments of the* Jesuits *themselves. The poor shifts of the* Molinists, *in avoiding the ordinary proceeding in matters of* Fact. *The reason why the* Jesuits *are so violent against* Jansenius. *Several instances produc'd, to shew how ordinary it is, that* Popes *and* Emperours *may, in matter of* Fact, *be surpriz'd by false suggestions. The three principles of* knowledg, *according to which a passage of* Genesis *cleared. The vanity of the Religious men of* Ratisbone. *The frivolous Decree procured by the* Jesuits *against* Galilæo, *concerning the motion of the Earth.* Virgilius *the Bishop condemn'd for holding there were* Antipodes. *The whole difference between the* Jesuits *and their Adversaries reduc'd to this matter of* fact; *viz. Whether the five condemned Propositions are in* Jansenius, *they having never been found there by others that examine his works, nor shewn to be there by the* Jesuits *themselves.*

REVEREND FATHER,

IT is a long time since you have made it your business to find out some error in your Adversaries, but I am confident you will at last acknowledg, that there is not haply any thing more difficult than to make those Hereticks, who not only are not such, but endeavour above all things to avoid

avoid being so. I have made it appear in my last LETTER, how many Heresies you have laid to their charge one in the neck of another, because you could not meet with any one you could make good for any considerable time, insomuch that all the refuge you had, was to charge them with refusing to condemn the sense of *Jansenius*; which you would needs oblige them to condemn without any explication of what it is. It argues you extremely unfurnisht with Heresies to reproach them with, that you were reduc'd to that extremity. For whoever heard talk of any Heresie that it is impossible to express? It was therefore a matter of so much the more ease to answer, by alledging that if *Jansenius* be free from all Errors, there's no reason he should be condemn'd; and that if he be guilty of any, you ought to discover them, that so men may be satisfied what is to be condemn'd. Yet this could you never be induc'd to do, but have only made it your design to give your pretences some weight, from certain *Decrees*, whence you could not derive any advantage; there being not in them the least explication of the sense of *Jansenius*, which they say was condemn'd in the five Propositions. Now this was not the way to determine your differences. Were all sides agreed about the true sense of *Jansenius*, and were no longer in dispute, save to know whether the sense be Heretical or not; then the judgments who should declare that the sense were Heretical, would doubtless come to what were most material in the question. But the great controversie being to know what the sense of *Jansenius* is, some affirming they cannot see any thing in him but the sense of St. *Augustine* and St. *Thomas*: and others, that they find in him a sense that is Heretical, which yet they do not express, it is evident, that the *Constitution* which hath not a word concerning this difference, and only condemns in general the sense of *Jansenius*, without explaining it, does not decide any thing of what is in controversie.

For which reason you have been told over and over, that your difference regarding only matter of *fact*, you would never have it determin'd, but by declaring what you meant by the sense of *Jansenius*. But this though you were

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ever extreme loth to condeſcend to, yet have I brought you to the ſtake in my XVII. LETTER, where I make it appear, it was not without myſtery, that you had made it ſo much your buſineſs to get that ſenſe condemned without any explication: and it was your deſign to make that indeterminate condemnation fall upon the Doctrine of *Efficacious Grace*, by diſcovering it to be no other than that of *Janſenius*, which you would have found it no hard matter to do. This it was that put you into a neceſſity of anſwering: For if you had ſtill ſtood out, and refuſed to explicate that ſenſe, it would have been apparent to the leaſt apprehenſive ſort of people, that all your quarrel was againſt Efficacious Grace, which would have turned to your utter confuſion, conſidering the veneration which the Church hath for a Doctrine ſo holy.

You therefore have thought your ſelves oblig'd to declare, and that you have but juſt done by anſwering my Letter, wherein I had repreſented it to you, *That if* Janſenius *had, as to the five Propoſitions, any other ſenſe than that of Efficacious Grace, he had no Defenders; but that if he had no other ſenſe than that of Efficacious Grace, he was not chargeable with any errors.* This you muſt needs have acknowledg'd, Father; but you think to ſave all with a diſtinction, thus, *p.* 21. *It is not ſufficient*, ſay you, *to juſtifie* Janſenius, *to affirm that he only maintains Efficacious Grace; for that may be held two manner of ways. One is Heretical, according to* Calvin, *which conſiſts in affirming that the Will, mov'd by Grace, hath not the power to reſiſt it; another orthodox, according to the* Thomiſts *and the* Sorboniſts, *which is grounded upon principles eſtabliſhed by Councils, which is, that Efficacious Grace does, by its own force, ſo govern the will, that the latter hath nevertheleſs a power ſtill left to reſiſt the former.*

All this is eaſily granted you, Father; and you conclude, ſaying, *That* Janſenius *were a Catholick ſhould be maintain Efficacious Grace according to the* Thomiſts, *but that he is an Heretick, becauſe he is contrary to the* Thomiſts; *and conformable to* Calvin, *who denies the power of the Will to reſiſt Grace.* I ſhall not here, Father, examine this point of fact, viz. Whether *Janſenius* be really conformable to *Calvin*. It

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is enough for me that you ſtand upon it, and that now at length you are pleaſed to let us know, that, by the ſenſe of *Janſenius*, you have not underſtood any other than that of *Calvin*. And was this all, Father, that you would have ſaid? Was it only the error of *Calvin* which you would have had condemned under the name of the ſenſe of *Janſenius*? Why did you not declare ſo much ſooner? You might have ſpared your ſelf abundance of pains. For, without either *Bulls* or *Briefs*, all the World would have joyned with you in the Condemnation of that error.

How neceſſary was it to clear things up thus! and what abundance of difficulties does it diſperſe! We were to ſeek, Father, what errour the Popes and Biſhops would have condemned, under the name of the ſenſe of *Janſenius*. The whole Church was extreamly at a loſs about it; and no body would take the pains to explicate it to us. You now do it, Father: you, I ſay, whom all your party looks upon as the principal and firſt mover in all your deſigns, and who know the myſtery of all this intrigue. You tell us then that the ſenſe of *Janſenius*, is no other than that of *Calvin*, condemned by the Council. See, abundance of doubts reſolved! We are now ſatisfied that the errour which they made it ſo much their buſineſs to condemn under theſe terms of the *ſenſe of Janſenius*, is no other than the ſenſe of *Calvin*; and conſequently, that we continue our obedience to their Decrees, by condemning with them that ſenſe of *Calvin* which they would have condemned. We are no longer aſtoniſhed, to ſee there are Popes, and ſome Biſhops, ſo zealous againſt the ſenſe of *Janſenius*. Alas! How ſhould they be otherwiſe, Father, when they gave credit to thoſe who affirm publickly that ſenſe to be the ſame with *Calvins*?

Take it then from me, Father, that you have not any thing to object againſt your adverſaries, for it is out of all doubt they deteſt what you ſo much deteſt. All I wonder at, is, that you knew not ſo much, and that you have ſo little acquaintance with their Sentiments upon this matter, they having declared themſelves ſo often in their works. I am confident, were you better informed, it would

would trouble you, that you have not been instructed by a spirit of peace in a doctrine so pure and so Christian-like, which your passion engages you to oppose, because you do not know it. You would find, Father, that they do not only hold that a man may effectually resist those weak graces, which are called *exciting* or *inefficacious* graces, by not performing that good which they inspire us with: but also that they as resolutely maintain, against *Calvin*, the power which the will hath to resist grace even when *efficacious* and *victorious*, as, against *Molina*, the power of that grace over the will; being equally jealous of the truth of both these Tenents. They are but too well satisfied, that Man, of his own nature, hath ever the power of sinning and resisting grace: and that, ever since his corruption, he carries about him an unhappy leaven of concupiscence, which infinitely strengthens that power: but that nevertheless when it pleases God to touch him out of his mercy, he makes him do what he pleases, and act as he would have him, yet so as that the infallibility of Gods operation does not any way destroy the natural liberty of man, by reason of the secret and admirable ways whereby God works this change. And this is it that St. *Augustine* hath so excellently well explicated, with such clearness, as disperses all the imaginary contradictions, which the adversaries of efficacious grace think there are between the soveraign power of grace over the Free-will, and the power which the free-will hath to resist grace. For according to this great Saint, whom Popes and the Church have assigned as a rule in this matter, God changes the heart of man by a celestial sweetness which he inspires it with; and which, transcending the delights of the Flesh, makes a man sensible, on the one side, of his nothingness and mortality; and discovering, on the other, the greatness and eternity of God, conceive an aversion for the delights of sin separating him from the incorruptible good; and finding his greatest enjoyment in God charming him, he is infallibly inclined towards him, of himself, by a motion absolutely free, absolutely voluntary, absolutely loving; so that it were a pain and punishment to him, to be divided from him. Not but that

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it is possible for him still to estrange himself, and that he effectively may do it if he will; but how should he, since his will must ever be inclined to that, which pleases it most: and that it is not taken with any thing so much at that time, as with that only good, which comprehends in it self what ever else is good? *Quod enim amplius nos delectat, secundum id operemur necesse est*, as St. *Augustine* saith.

And thus it is that God doth dispose of the *free-will* of man, without imposing any necessity upon him; and that the free-will, (which may at any time resist grace, but will not at all times do it) is inclined, as freely, as infallibly, to God, when he would draw it to him, by the sweetness of his *efficacious* inspirations.

These, Father, are the divine principles of S. *Augustine* and S. *Thomas*; according to which, it is true, that we may resist grace: contrary to the opinion of *Calvin*; and that, nevertheless, as Pope *Clement* VIII says, in his writing directed to the Congregation *de Auxiliis*; *God forms in us the motion of our will, and disposes efficaciously of our hearts, by the supream power which his Majesty hath over the wills of man, as well as over the rest of the Creatures that are under Heaven*, according to S. *Augustine*.

It is further according to these principles that we act of our selves; whence it comes that we have *merits*, which are truly ours, contrary to the error of *Calvin*; and that nevertheless, God being the first principle of our actions, and doing in us what is good and acceptable in his sight, as S. *Paul* says, *our merits are the gifts of God*, as the Council of *Trent* saith.

This is that which hath destroyed that impiety of *Luther* condemned by the same Council, *that we do not any way co-operate to our own Salvation, no more than things inanimate*: and it is this that in like manner destroys the impiety of *Molina*'s School, which will not acknowledg it to be the force of grace it self that makes us co-operate with it, in the work of our salvation; whereby he takes away that principle of faith established by St. *Paul*, *That it is God that worketh in us both the will, and the deed.*

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It is lastly by this means, that all those passages of Scripture which seem to be most contrary, are reconciled. *Turn ye unto God: O Lord turn us unto thee: Cast away iniquity from you. It is God who taketh away iniquity from his people: bring forth works worthy of repentance: The Lord hath wrought all our works in us. Make ye a new heart and a new spirit; I will give you a new spirit, and will create in you a new heart.*

The only way then to reconcile these seeming-contradictions, which attribute our good actions sometimes to God, sometimes to our selves, is, to acknowledg, that, as S. *Augustine* saith, *our actions are ours, because of the free-will whereby they are produced; and that they are also Gods, because of his grace which causes our free-will to produce them.* As also, (as he says elsewhere) that God makes us to do what he pleases, by making us to will that, which we might not have willed: *à Deo factum est ut vellent quod & nolle potuissent.*

Thus, Father, is there a perfect harmony between your adversaries and the new *Thomists*, since the *Thomists* hold, as they do, both the power to resist grace, and the infallibility of the effect of grace, which they make profession to maintain so resolutely, according to this capital maxim of their doctrine, which *Alvarez*, one of the most eminent among them, repeats so often in his Book? and which he expresses *disp.* 72. *n.* 4. in these terms. *When the efficacious grace moves the free-will, it infallibly consents: for the effect of grace is, to prevail with it, that though it might not have consented, yet, in effect, it does consent.* Whereof he gives this reason of his Master S. *Thomas*; *That the will of God cannot but be accomplished; and consequently when he would have a mans consent to grace, he infallibly, nay necessarily does consent, yet not through an absolute necessity, but a necessity of infallibility.* Wherein yet grace derogates nothing from the power of resisting, if a man will; since its only effect is, that a man will not resist it, as your Father *Petavius* acknowledges in these terms, *To.* 1. *p.* 632. *The grace of Jesus Christ makes us infallibly to persevere in piety, though not through necessity. For a man may not consent thereto?*

thereto if he will, as the Council saith; but the same grace obliges him that he will not but consent thereto.

This, Father, hath been the constant doctrine of S. *Augustine*, S. *Prosper*, the Fathers that followed them, of Councils, of S. *Thomas*, of all the *Thomists* in general. It is also that of your Adversaries, though you have not thought so much; and in a word, it is the very same that you your selves approve in these terms; *The doctrine of efficacious grace, which acknowledges that a man hath the power to resist it, is orthodox, grounded upon Councils, and maintained by the Thomists and Sorbonists.* Be ingenuous once, Father; had you known that your adversaries really held this doctrine, would not the interest of your Society have hindered you from giving it this publick approbation? And imagining they held the contrary thereto, hath not the same interest of your Society obliged you to authorise sentiments such as you thought contrary to theirs? And by that mis-apprehension, where it was your design to undermine their principles, you have your selves absolutely established them. So that we now find, by a strange kind of prodigy, the defenders of efficacious grace justified by the defenders of *Molina*: so admirable is the conduct of God, who makes all things contribute to the glory of his Truth.

Be it then known to all the world, that by your own acknowledgment, this Truth of efficacious grace, requisite in all actions of piety, a Truth the Church is so tender of, and which is the price of the blood of her Saviour, is so apparently Catholick, that there is not any Catholick, even to the *Jesuits* themselves, that does not acknowledg it to be Orthodox. And be it known also at the same time, that they are not to be charged with the least suspicion of error in it, whom you have so prodigally accused. For as to those secret errors you laid to their charge, without making any discovery thereof, it was as difficult for them to clear themselves of, as it was easie for you to load them with accusations of that nature; but now that you declare, that that error, which hath obliged you to oppose them, is that of *Calvin*, which you thought they had maintained, there is not anyone but clearly

ſees they are free from all error: ſince they are ſo far contrary to that only one, which you impoſe upon them, and they proteſt (by their diſcourſes, by their Books, and whatever they can produce to expreſs their ſentiments) that they condemn as Hereſie, with all their Souls, and that in the ſame manner as the *Thomiſts* do, whom you make no difficulty to acknowledg to be Catholick, and who were never yet ſuſpected to be otherwiſe.

What will you now have to object againſt them, Father? That notwithſtanding they do not follow *Calvin*'s ſenſe, they are nevertheleſs Hereticks, becauſe they will not acknowledg that the ſenſe of *Janſenius* is the ſame with that of *Calvin*? Will you preſume to ſay that this is matter of Hereſie? And is it not a pure Queſtion of fact, whence there cannot any be derived? It were indeed a Hereſie for a man to ſay that he hath not the power to reſiſt efficacious grace: but is it any, to doubt whether *Janſenius* holds it? Is it a revealed Truth? Is it an Article of faith, that ought to be believed upon pain of Damnation? Or is it not, in ſpight of your teeth, pure matter of fact? for which it were ridiculous to pretend there ſhould be any Hereticks in the Church.

Do not call them therefore any longer by that name, Father, but by ſome other that's proportionable to the nature of your difference. Say they are ignorant perſons and dunces, and that they miſtake *Janſenius* very much: theſe will be reproaches ſutable to you difference; but to call them Hereticks, there is no colour in the world. And ſince it is the only injury from which I would vindicate them, it will coſt me no great pains to ſhew, that they underſtand *Janſenius* very well. And for his part, all I ſhall ſay of him, is, that in my judgment, Father, meaſuring him even according to your own rules, it will be hard if he paſs not for a Catholick: for theſe are the grounds you would have him examined by.

To diſcover, ſay you, *whether* Janſenius *be free from error, we muſt know whether he defend efficacious grace after* Calvins *way, who denies that a man hath the power to reſiſt it; for in that caſe he were a Heretick: or after the way of the* Thomiſts,

Thomists *who admit that he hath; for in that case he were a Catholick.* See then, Father, whether he holds that a man hath the power to resist or not; when he maintains in whole Treatises, and among others, *To.* 3. *lib.* 8. *cap.* 20. *That a man hath always the power to resist grace, according to the Councils;* THAT THE FREE WILL MAY AT ANY TIME ACT, AND NOT ACT; *will and not will: consent and not consent: do good and evil: and that a man hath ever in this life those two Liberties which they call, of contrariety and contradiction.* See also whether he be not clear from *Calvins* error, such as you represent it, as shewing throughout the whole 21. *Chap. That the Church had condemned that Heretick for denying that efficacious grace works not upon the free-will in the manner it hath been believed so long in the Church, that is, so that it may be afterwards in the power of the free-will to consent or not to consent; whereas, according to Saint* Augustine *and the Council, a man hath always the power not to consent if he will; and according to Saint* Prosper, *God so bestows on his elect the will to persevere, that he takes not away from them the power of willing the contrary.* And lastly, see whether he be not consonant to the *Thomists,* when he declares, *Cap.* 4. *That whatever the* Thomists *have written to reconcile the efficacity of grace with the power of resisting it, is so conformable to his sense, that there needs no more than to look into their Books to learn his sentiments thereof. Quod ipsi dixerunt dictum puta.*

Thus doth he speak to all these heads; and I think this ground enough for me to imagine that he believes the power of his will to resist grace; that he is contrary to *Calvin,* and conformable to the *Thomists,* because he says it; and consequently that he is Catholick according to you. But if you know any way to discover the sense of an Author otherwise than by his expressions, and that without citing any one passage of his, you will nevertheless maintain, contrary to his words, that he denies this power of resistance, and that he is for *Calvin* contrary to the *Thomists;* never fear, Father, that I shall charge you with Heresie for so doing; I shall only say, that you understand not *Jansenius* very well: but we shall nevertheless be the Children of the same Church.

Whence comes it then, Father, that you betray so much passion in your proceedings about this difference; and that you treat as your most cruel enemies, and as most dangerous Hereticks, such as you cannot charge with any error, or any thing else but that they understand not *Jansenius* as you do? For what difference is there between you, but about the sense of the Author? You would have them condemn him; but they ask you what you mean by it. You say you mean *Calvins* error: their answer is, that they condemn it; so that if your quarrel be not with the syllables, but with the thing they signifie, you ought to be satisfied. If they refuse to say that they condemn the sense of *Jansenius*, 'tis becaus they believe it to be that of Saint *Thomas*. And so that word is very equivocal between you; in your mouth it signifies *Calvins* sense, in theirs Saint *Thomas*'s: so that these different *Ideas* you have of the same term being the occasion of all your divisions, were I moderator of your disputes, I should forbid both sides to use the word *Jansenius*. And so expressing only what you mean thereby, it would be found that you desire only the condemnation of the sense of *Calvin*, whereto they consent; and that all they desire is to vindicate the sense of Saint *Augustine* and Saint *Thomas*, wherein you all agree.

I tell you then, Father, that for my part I shall still look on them as Catholicks, whether they condemn *Jansenius* in case they find any errors in him; or condemn him not, when they find nothing in him but what you declare to be Catholick; and shall speak to them as Saint *Hierome* did to *John* Bishop of *Jerusalem*, who was charged with maintaining eight propositions of *Origen*; *Either condemn* Origen, saith that Saint, *if you acknowledg that he hath held those errors, or deny that ever he held them*: *Aut nega hoc dixisse cum qui arguitur, aut si locutus est talia, tum damna qui dixerit.*

You see, Father, the proceedings of those who only oppose mens errors and not their persons; whereas you who have a greater quarrel at persons than their errors, think it nothing to condemn errors, if you do not withal condemn the persons on whom you would fasten them.

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How violent is your proceeding, Father, but withal how unlikely to prove fortunate! I told you so once before, and I tell it you again. Violence and truth can prevail nothing one upon another. Your accusations were never so outrageous; nor was the innocency of your Adversaries ever more manifest: never was Efficacious-Grace assaulted with more artifice, and never have we seen it better defended. You do all that lies in your power to make the world beli've that your differences concern matters of *faith*; and it was never better known that all your dispute is only about matter of *fact*. To be short, you leave not a stone unmov'd to make men believe that this matter of *fact* is true; and people were never in so good an humour to question it. And the reason of it is clear; 'Tis, Father, because you go not the ordinary way to make a matter of fact credible; which is to satisfie the sense, and to shew in a book the words alledged to be therein. But you take courses that are at such a distance from this simplicity, that even the duller sort of people are sensible of it. Why did you not go the same way I did in my LETTERS, where I discover so many corrupt Maxims of your Authors, which is faithfully to cite the places whence they are taken? The same course was taken by the Pastors of *Paris*; and it never fails winning the people into belief. For what would your have said, and the world thought, when they reproached you, for instance, with this proposition of your Father *Amicus*, *That a Religious man may kill him that threatens to traduce him or his Community, when he cannot otherwise prevent it*, if they had not cited the place where it is in expres terms? if how much soever you might press them to it, they should still refuse to cite it, and instead of that, had been at *Rome* to procure a Bull, commanding all to acknowledg it? Would it not be thought, that without all question they had surprised the Pope, and that they had not taken that extraordinary course, but for want of those natural ways, which truths depending on matters of fact, do ever furnish those with that maintain them? So that having only alledged that Father *Amicus* teaches this Doctrine in *To.* 5. *disp.* 36. *num.* 118. *pag.* 544. of the *Douay* Edition, all those who were desirous to see whether it were so,

have found it, and all are satisfied. This now is an easie and ready way to resolve questions of *fact*.

Whence comes it then, Father, that you do not make use of it? you said in your *Cavilli*, *That the five Propositions are in* Jansenius, *word for word, all in express terms, totidem verbis*. You were told they were not. What then was to be done, but either to cite the page, if you had really found them there, or to confess you were mistaken? But you do neither; and waving that, and finding that all the passages of *Jansenius* alledged by you sometimes only to dazle the world, are not the *individual and singular condemned Propositions*, which you were engaged to shew in his book, you present us with *Constitutions* which declare that they are taken out of them, without citing the place.

I am not ignorant, Father, of the respect that Christians owe the holy See; and your Adversaries have given sufficient testimony that they are resolved ever to own it: but do not you imagin it shall argue the least defect thereof, to represent to the Pope, with all submission, as Children ought to their Father, and Members to their head, that it is not impossible he might be surprised in that matter of fact; That he hath not caused it to be examined since his coming to the Chair; and that his Predecessor *Innocent* X. had only caus'd it to be examin'd whether the Propositions were Heretical, not whether they were *Jansenius*'s: which gave the Commissary of the Holy Office, one of the chiefest Examiners, occasion to say, *That they could not be censured in the sense of any Author*: Non sunt qualificabiles in sensu proferentis; *because they had been presented to them to be examined in themselves*; *and without any consideration who the Author thereof might be*: *in abstracto & ut præscindunt ab omni proferente* (as it may be seen in their suffrages newly printed.) That above sixty Doctors, and a great number of other able and godly persons have read over the book very exactly, yet found them not there, but met with some that were contrary thereto: That those who had made those false representations to the Pope, might very well be thought to abuse the trust he reposed in them, it being their main concernment as interested

reſſed perſons to diſcredit that Author, who had diſcovered in *Molina* above fifty Errors: That what makes all this the more credible, is, that they hold this Maxim one of the moſt authentick of all their Theology, *viz. That they may without crime, calumniate thoſe by whom they think they are unjuſtly moleſted*; and conſequently their teſtimony being ſuſpicious, and that of the others ſo conſiderable, there is ſome ground to intreat his Holineſs, with all poſſible humility, to order this matter of *fact* to be examined in the preſence of Doctors of both ſides; ſo to determine it by a ſolemn and regular deciſion, *Let able and competent judges be aſſembled*, ſaith St. *Baſil* upon ſuch another occaſion, *Ep.* 75. *before whom let every one be free: Let my writings be examined: Let them ſee whether there be any errors contrary to Faith: Let both the Objections and the Anſwers be read, that the judgment may be formal and according to the merits of the cauſe, and not a defamation without any examen.*

Think not, Father, to make thoſe be accounted refractory toward the holy See, that ſhall take this courſe. The Popes are far from treating Chriſtians with that Tyranny which ſome would exerciſe under their names. *The Church*, ſaith St. *Gregory* the Pope upon *Job*, lib. 8. cap. 1. *which hath been brought up in the School of Humility, does not command with authority, but perſwades by reaſon, what ſhe would teach her children, whom ſhe thinks enſnared into ſome error: Recta quæ errantibus dicit, non quaſi ex authoritate præcipit, ſed ex ratione perſuadet.* And they are ſo far from thinking it any way diſhonourable to retract a judgment wherein they had been ſurpriſed, that they as it were triumph in the contrary, as S. *Bernard* witneſſeth, *Ep.* 180. *The Apoſtolick See*, ſaith he, *hath this for which it is much to be celebrated, that it ſtands not upon punctilio's of honour, but is eaſily prevailed with to revoke what had been procured from it by ſurpriſe; it is indeed but juſt that no body ſhould thrive by injuſtice, and that eſpecially before the holy See.* See here, Father, the true ſentiments ought to be ſuggeſted to Popes; ſince that all Divines do unanimouſly hold they may be ſurpriſed; the tranſcendent quality they are of, being as to that ſo far from ſecuring them, that on the contrary it

many times makes them the more subject thereto, by reason of the infinite business whereby they are distracted. And this is acknowledged by the same S. *Gregory*, to some persons who wondered at another Pope that was over-reached. *Why do you wonder*, says he, *l. 1. Dial. that we are deceived, being but men? Have you not observed that* David, *that King who had the spirit of Prophesie*, having credited the false suggestions of *Ziba, gave an unjust judgment against the Son of* Jonathan? *who therefore will think it strange that impostors should surprise us sometimes; us, I say, who are not Prophets? We are o'rewhelmed with affairs, and our spirits being diverted by so many things, are the less attentive to any thing in particular; and so may be the more easily mistaken in some one thing.* I am perswaded, Father, that the Popes know better than you, whether they may be surprised or no. They acknowledg themselves that Popes and the greatest Kings are more subject to be over-reached than persons whose affairs are of less consequence. We must take their words. And it is no hard matter to imagin by what means it comes to pass that they are so surprised: S. *Bernard* makes a description of it in a Letter he writ to *Innocent* II. in this manner: *It is not a thing strange and to be wondred at, that the spirit of man may deceive and be deceived. There are some Religious men come to you with a spirit of lying and illusion. They have spoken to you against a Bishop whom they hate, though he be a man of an exemplary life. These persons bite like dogs, and would turn good into evil. In the mean time, holy Father, you are exasperated against your Son. Why have you given his adversaries occasion to rejoice? Believe not every spirit, but try the spirits whether they be of God. I hope that when you have understood the truth, whatever hath bren built upon a false report will vanish into air. I earnestly beseech the spirit of truth to give you grace to separate light from darkness, and to reprove the evil, that you may encourage the good.* You see then, Father, that the eminent degree wherein Popes are, exempts them not from surprise, and that he endeavours to make their surprises seem the more dangerous and of greater consequence. That is represented by S. *Bernard* to Pope *Eugenius*, *de consid. lib. 2. c. ult. There is yet another general default, which I have not met with any of the great ones*

ones of the world that doth avoid; That is, holy Father, over-easiness of belief, the source of so many disorders. For, thence do violent persecutions proceed against the innocent, the prejudiced are unjust against the absent, and those that are inclined to choler, grow terrible for things of no consideration, pro nihilo. *This, holy Father, is an universal evil, from which if you are free, I shall affirm that you only have that advantage over your brethren.*

This methinks, Father, must needs in some measure convince you, that Popes are subject to be surprised. But that you may take a full and perfect view of it, I shall only put you in mind of the examples which you alledg in your book, of Popes and Emperors that have really been surprised by Hereticks. For you say, that *Apollinaris* surprised Pope *Damascus*, as *Cælestius* had done *Zozimus*. You say further, that one named *Athanasius* circumvented the Emperour *Heraclius*, and drew him in to persecute the Catholicks. And lastly, that *Sergius* obtained from *Honorius* that Decree, which was afterwards burnt in the sixth Council, *by his colloguing and insinuations with that Pope*, as you say.

It is therefore evident from your self, Father, that those who make such advantage of their interest with Kings and Popes, do sometimes craftily engage them to persecute those who defend the true faith, while they think they persecute Heresies. And thence it comes, that the Popes, who have nothing in so much horrour as these surprises, have of a *Letter* of *Alexander* III. made an Ecclesiastical *Law* inserted into the Canonical, to permit the suspension of the execution of their Bulls and Decrees, when it is thought they have been mis-informed. *If it happen sometimes*, says the Pope to the Archbishop of *Ravenna*, *that we send to your Fraternity such Decrees as you are not satisfied with, trouble not your self at it. For you may either with reverence put them in execution, or give us an account why you think they ought not; and we shall take it well at your hands, that you execute not any decree which might have been procured from us either by surprise or artifice.* Thus do those Popes proceed, who endeavour nothing so much as to clear up the differences among Christians; and not to

comply

comply with their passions who endeavour their distraction. They use no domination, as S. *Peter* and S. *Paul* say after *Jesus Christ*, but the spirit which guides all their proceedings, is that of peace and truth. Whence it comes that ordinarily they put into their Letters this clause, which indeed is understood in all: *Si Ita est: si preces veritate nitantur: if the thing be as we have been informed: if the matter of fact be true.* Whence it is evident, that since the Popes give not force to their Bulls but so far as they are grounded upon truth in matter of fact, the Bulls alone do not prove the matter of fact to be true; but on the contrary, even according to the Canonists themselves, 'tis the truth in matter of fact that authenticates the Bulls. Whence then are we to learn the truth in matter of fact? From the eyes, Father, the legal judges thereof, as reason is of things natural and intelligible, and faith of things supernatural and revealed. For since you oblige me to this discourse, Father, I must tell you, that according to the opinions of two of the greatest Doctors of the Church, S. *Augustine* and S. *Thomas*, these three principles, of our knowledg, have every one their several objects: and within that extent their certainty. And whereas God thought fit to use the mediation of the senses to give Faith entrance; *Faith cometh by hearing:* yet so far is faith from derogating from the certainty of the senses, that, on the contrary, 'twere to destroy Faith, to bring the faithful report of the senses into Question. For which reason S. *Thomas* expressly observes, that God would needs have the sensible accidents to subsist in the Eucharist, to the end the senses, which judge only of accidents, should not be deceived: *Ut sensus à deceptione reddantur immunes.*

Conclude we hence then; that what proposition soever be presented to our examination, we must in the first place discover the nature of it, to see which of the three principles it is referrible to. If it relates to something supernatural, we are not to judge of it either by sense or reason, but by the Scripture and the decisions of the Church. If it concern a proposition not revealed, and proportionable to natural reason, she shall be the proper judge thereof. And lastly, if the dispute be about matter

of

of fact, we must submit to our senses, to whom it naturally belongs to take cognizance thereof.

This rule is so general, that according to St. *Augustine* and St. *Thomas*, when the Scripture it self presents us with some passage whereof the literal sense is contrary to what the senses and Reason judge of it with certainty, we must not endeavour to weaken the testimony of these, to submit them to that apparent sense of the Scripture; but we must interpret the Scripture, and find out some other sense thereof, reconcilable even with that sensible truth: because the word of God being infallible even in matters of fact, and the report of the senses and of reason acting within their limits, being also certain, these two truths must of necessity be reconciled; and as the Scripture may be interpreted several ways, and the report of the senses can be but one: so must we in such cases take that for the true interpretation of Scripture which is most consonant to the faithful report of the senses. *We are,* saith Saint *Thomas* 1. *p. q.* 68. *a.* 1. *to observe two things according to Saint* Augustine; *one, that the Scripture hath ever some true sense; the other, that whereas it may admit of diverse senses, when a man meets with one that reason finds guilty of falshood, he must not be so obstinate as to affirm that to be the natural sense thereof, but find out another not disconsonant to reason.*

This he explains by a passage out of *Genesis*, where it is written *that God created two great Lights: the Sun and the Moon, and the Stars also:* So that the Scripture seems to say, that the Moon is greater than all the Stars. But in regard that it is evident by unquestionable demonstration, that this is false, we ought not, says this Saint, obstinately to maintain the literal sense, but find out another conformable to that truth in matter of fact; as to say, *that the word* Great light *signifies only the greatness of the Moon's light, in respect of us, and not the greatness of her body considered in it self.*

Should we do otherwise, we should derogate from the veneration due to the Scripture: nay, on the contrary, it were to expose it to the contempt of Infidels: *because,* as the same Saint *Augustine* saith, *when they should discover*

that

that we believe, out of the Scripture, such things as they know to be perfectly false, they would laugh at our credulity in other things that are more mysterious: as the resurrection of the dead, and eternal life. And consequently, saith Saint *Thomas*, *we should render our Religion contemptible to them, and divert them from embracing it.*

And certainly, Father, 'tis also a way to hinder *Heretick*s from embracing it, and to make the Popes Authority contemptible, to refuse to account those Catholicks who would not believe that such words are in a Book, where they are not to be found, because a Pope had declar'd it by surprise. For it is only the examination of a Book that can discover that such words are in it. Matters of fact are only prov'd by the senses. If what you maintain be true, shew it: if not, perswade none to believe it; it were to no purpose. All the powers in the world cannot, by authority, perswade men that a matter of fact is so, no more than they can change it; for there is nothing can make that which is not, to be.

'Twas to no purpose, for instance, that the Religious men of *Ratisbon* obtain'd of Pope Saint *Leo* the IX. a solemn Decree whereby he declar'd, that the body of Saint *Denys* the first Bishop of *Paris*, who according to the common opinion was the *Areopagite*, had been transla-ted out of *France* and brought into the Church of their Monastry. This hinders not but that the body of this Saint ever was and still is in the famous Abbey that bears his name; where you would have found it a hard matter to get this Bull received; though it pretends that he had examin'd the business *with all possible diligence, diligentissime: and that with the advice of divers Bishops and Prelates: so that he strictly charges all the French, districtè præcipientes, to confess and acknowledg, that they have not those holy Reliques any longer.* And yet the French, who by their own eyes knew the matter of fact to be false, and who, having opened the shrine, found all those reliques entire, as the Historians of that time testifie, believed then, as it hath ever been believed since, the contrary to what that Pope had enjoyned them to believe, as knowing that even *Saints* and *Prophets* are subject to be surprized.

Nor

Nor was it to any more purpose that you obtained against *Galileo* that decree of *Rome*, that condemned his opinion concerning the motion of the Earth. There must be something else to prove that it stands still; and were it once evident by constant observations, that it is the earth that moves, all men put together would not hinder it from moving; nay, would be forced to move with it. In like manner, you are not to imagin, that the Letters of Pope *Zachary*, for the excommunication of Saint *Virgilius*, for affirming that there were *Antipodes*, have dissolved that new world; nay, though the Pope had declared that opinion to be a very dangerous error, yet the King of *Spain* gave more credit to *Christopher Columbus*, who came thence, than to the judgment of the Pope, who never had been there; and consequently you are to acknowledg that the Church reaped no small benefit thereby; since it proved a means to communicate the Gospel to so many people, who otherwise had perished in their infidelity.

You see then, Father, of what nature matters *of fact* are; and by what principles they are to be judged of; whence it is easie to conclude, as to the business we have in hand, that, if the five propositions are not in *Jansenius*, it is impossible they should have been extracted thence: and that the only way to judge aright of them, and to perswade the world of the truth thereof, is, to examin that Book in a regulated Conference; a thing you have been a long time pressed to. Till then, there is no ground in the world you should charge your adversaries with Obstinacy: for they shall be as free from blame, as to what concerns the matter of fact; and innocent as to both.

Who then, Father, can avoid astonishment, to see on the one side, so clear a vindication, and on the other, such violent accusations? Who would think that all the difference between you were about a matter of fact of no consequence, which yet you would have believed without the least demonstration? And who durst imagin you should raise such a disturbance in the Church for nothing, *pro nihilo*, Father, as Saint *Bernard* says? But it is a main piece

of

of your policy, to make men believe that all lies at ſtake in a buſineſs that amounts to nothing; and to perſwade thoſe who are in power that give you any credit, that the matter in diſpute is about the moſt pernicious errors of *Calvin*, and relating to principles wherein faith is moſt concerned; ſo to engage them by that perſwaſion to employ their utmoſt zeal and authority againſt thoſe you think your adverſaries, as if the welfare of Chriſtian Religion depended thereon; whereas if they were but once convinced, that all the difference is about that inconſiderable matter of fact, it would never trouble their thoughts, nay, on the contrary, it would be no ſmall regret to them, that they have been ſo far over-forward to comply with your particular paſſions, in a buſineſs wherein the Church hath not the leaſt concernment.

For in fine, to take things at the worſt; were it true, that *Janſenius* had maintained thoſe Propoſitions, what inconvenience would enſue, that ſome perſons were not ſatisfied he did, it being granted that they deteſt them, as they publikely do? Is it not ſufficient that they are condemned by all the world, without any exception, even in that ſenſe wherein you have declared that you would have them condemned? Could they be more cenſured, though it ſhould be affirmed that *Janſenius* had held them? To what end then is this acknowledgment ſo much preſſed, unleſs it be to diſcredit a Doctor and Biſhop, who died in the Communion of the Church? I cannot conceive this ſo great an advantage, as that it ſhould be purchaſed with ſo much diſturbance. What concernment hath the State, the Pope, the Biſhops, the Doctors, and the whole Church in this buſineſs? It hath not the leaſt reflection on them, Father, and indeed there is none but your Society that would derive ſome ſatisfaction from the infamy of an Author that had a little offended you: And yet all is in tumult, becauſe you would have it believed that all is in danger. This is the ſecret engin that occaſions all thoſe great motions, which would ſoon ceaſe, were your differences but once rightly ſtated. And therefore, ſince it would contribute very much to the quiet of the Church, that things were once well cleared up, it was a matter of

great

great conſequence to inſiſt upon it, to the end that your ſycophancy being diſcovered, all the world may be convinced, that your accuſations are without any ground, your adverſaries without error, and the Church without Hereſie.

And this, Father, is the end I aimed at, which I thought ſo conſiderable in regard of Religion, that I cannot eaſily apprehend, how thoſe whom you have given ſo much occaſion to ſpeak, can ſtill be ſilent. Though they were not moved at the injuries you do them in particular, yet thoſe the Church endures ſhould methinks engage them to ſome reſentment thereof; beſides the Queſtion I make, whether Eccleſiaſticks may expoſe their reputation to calumny, eſpecially in matters of faith? And yet they give you leave to ſay what you pleaſe; inſomuch, that were it not for the occaſion you have accidentally given me to ſay ſomething, it may be there had been no oppoſition made to thoſe ſcandalous ſuggeſtions you ſo liberally ſcatter up and down. So that I am aſtoniſhed at their patience: and that ſo much the more, by reaſon I am confident it cannot proceed either from weakneſs, or want of courage: as knowing they cannot be unfurniſhed either with reaſons for their own vindication, or zeal for the truth. And yet I find them ſo religiouſly ſilent, that I fear me they are guilty of ſome exceſs as to that point. For my part, Father, I thought it matter of duty, to do what I have. Diſturb not the peace of the Church: and I ſhall be tender of yours. But while you make it your buſineſs, to put all things into tumult and diſtraction, the Children of peace muſt needs be obliged to do all that lies in their power, to have the peace kept therein.

March 24.
1657.

Certain

Certain

TESTIMONIES

Of the

Antiquity and first foundation

Of the

Society of *JESUS*, &c.

THe foundation of the Society of *Jesus* bears date with the critical minute of the miraculous conception of *Jesus Christ*, when there became a personal union between our Humanity and his eternal Divinity. This was the first *Society* that ever God instituted among men, and whereof the first *COLLEDGE* was the womb of the Blessed Virgin. *Valderama*, in the Canonization of *Ignatius*, *pag.* 10.

The Apostle St. *Paul* (1 *Cor.* 1. 9.) makes mention of the *SOCIETY* of *JESUS*. *God is faithful*, saith he, *by whom ye are called unto the fellowship*, *or* Society, *of his Son Jesus Christ*. And 1. St. *John* 1. Vers. 3. *That our fellowship or* Society *may be with the Father and with his Son* Jesus Christ: from which words, saith Father *Arturus lib.* 5. *de Eccles.* it may be inferred, that there was such a thing as the *Society* of *Jesus* extant even in the Apostles times, and therefore the erection of it is not of late, as *Sadeel* satyrically insinuates.

OF

OF St. *Ignatius Loyola*, and his Sanctity.

BY way of account of his youth, this only is evident, that his education was none of the ſtricteſt, nay, much inclining to diſſolution, guilty of thoſe profane principles which are commonly inſtill'd into ſuch that are brought up in wealthy Houſes. Then having very little acquaintance with learning, but being of a ſtrong conſtitution of body and mind, he was ſent by his Father to the Court of *Ferdinand*. Converſing there with ſuch perſons of quality as are commonly attendants on Princes, he came to underſtand the cabal of the Court, &c. and ſo laid the foundations of thoſe military employments which he came to afterwards. And what uſually happens to thoſe who have not taſted of heavenly things, was alſo the lot of *Ignatius*, viz. that violently ſwayed by cuſtom, ambitions of vulgar eſteem, over-ſtudious of gallantry in point of ornament, and being excellently well skilled in Horſe and Arms, he wretchedly, as moſt men do, ſquandered away, partly in hazardous quarrels and factions, partly in the extravagances of love, and other vain ways, that time which he ſhould have husbanded for the attainment of his eternal ſalvation. *Maphæus in vita Loyolæ, lib. 1. cap. 2.*

2. God hath been pleaſed in theſe laſt times to ſpeak unto us by his ſon *Ignatius*, whom he hath made heir of all things; to make whoſe praiſes conſummate, there needs only the addition of this word, *By whom he made the world. Deza, de Canoniz. Loyolæ. pag. 12.*

3. When it firſt came into the thoughts of *Ignatius* to quit his Military life, the houſe wherein he then was, ſhook,

the walls thereof were ſhattered, and all the beams and rafters cracked, inſomuch that all thoſe who were within left it. And as it happens, when in ſome ſulphurous mountain, a fiery fountain burſting forth, there is an immediate eruption of flames: ſo when that internal fire, which pent up in a young ſoldier was cold, and as it were frozen in reſpect of divine things, grew more powerful, it ſo broke out into flames, that thouſands of terrors, thouſands of aſtoniſhments, thouſands of combuſtions, &c. were the conſequences thereof. Never was there any *Ætna*, never any fiery mountain that did the like. *Valderama. ibid.* p. 10.

4. When the Pope had looked very earneſtly on the hands of *Ignatius*, he would find no other Inſcription or impreſſion therein, than that of the name of JESUS; whereupon he ſaid, *The finger of God is here, I find nothing in theſe hands but the fingers of God.* Valderama, pag. 48.

5. It is not much to be wondred that *Moſes* did very great Miracles, for he wrought them by the unſpeakable power of the name of God engraven in his ſtaff. Nor is it any more that the Apoſtles did ſo many wonders, when all was done in the name of God. But that *Ignatius* ſhould *with his own name written in a piece of paper*, do more Miracles than *Moſes* and all the *Apoſtles* put together, &c. that, that indeed ſhould raiſe in us an exceſs of admiration for him. *Valder.* p. 51.

6. Father *Ignatius* hath a great tenderneſs and aſſiſtance for women in labour, as *Valderama*, pag. 51. aſſures us, giving this reaſon of it, that a careful and vigilant ſhepherd will not be far from the Ewes that bring forth, according to that of *Iſaiah*, *He ſhall carry the young ones*, that is to ſay, have a care of thoſe that bring forth, *that he might receive the wool, and make his advantage of the Lambs.*

7. And to effect this, there needs no more than the putting of *Ignatius*'s name written upon the woman in danger. For at the very ſight of that name the blind recover their ſight, the handleſs their hands, the lame their feet; nay,

it diſſolves the ſtone in the reins, and makes women have an eaſie delivery. *Valder. ibid.*

8. It happened one night that *Ignatius* was almoſt murthered by the Devil, for he had beaten him moſt cruelly two or three ſeveral times, *Valder.* p. 55. The ſame thing is alſo affirmed by *Ribadeneira, lib.* 5. *cap.* 9. The Devil taking *Ignatius* aſleep would have ſmothered him, in the year 1541, at *Rome*. For having as it were thruſt his hand into his throat, he endeavoured to choak him, *&c.* B. *John*, who lay in the next room to *Ignatius*, thought he had heard the noiſe of the ſtripes falling upon *Ignatius*, as if they had fallen from the hands of very ſtrong men, and withal the groans of *Ignatius*. And not long after, he heard *Ignatius* bang'd and beaten again.

9. *Ignatius* is by God ſo placed in the Church as if he were the corner-ſtone of that ſumptuous Edifice; whence we might juſtly ſay, that there is no ſtone, that is to ſay, no perſon which in reſpect of value and greatneſs of merit, is any way comparable with our *Ignatius*. *P. Rebulloſa. pag.* 199.

10. Whereas it is common to dip a piece of bread into ſome ſawce, or in a glaſs of good wine, to be given to thoſe who are troubled with a queaſineſs of ſtomack, and an averſion from meat: So when the world was cloy'd with all good things, our *Ignatius* made it his buſineſs to diſtribute the bread of Gods Word, ſo prepared and ſteeped in the Unction which the Holy Spirit had communicated to him, as ſhould revive the drooping world into deſires of doing well.

11. *Ribadeneira, lib.* 5. *c.* 5. makes uſe concerning *Ignatius*, of what the Apoſtle ſaid of *Melchizedech*, that he had lived, *as if he had been without Father, without Mother, and without kindred*; inſomuch that he would not even among his own relations, have any thing to do with the diſpoſal of a Neece of his in marriage.

12. At his death, what happens ordinarily to great Monarchs, happened to him. While Kings are in their Palaces and Magnificent Houſes, thoſe of their guard ſuffer none to come in to them but their Grandees and favorites,

vorites, these only excepted whose attendances they stand in need of. But the King being once dead, and brought out into some open place, all have free access to the corps. So while *Ignatius* was among the living none had the *Felicity* to see him, but *Popes*, such as was St. *Peter*, *Empresses*; such as was the *Mother of God*, some great *Monarch*, such as are the *Father* and the *Son*. But when his eyes were once closed, all the Courtiers of the eternal King immediately flock about to see him; all the celestial multitude approaches, such as are Angels, Archangels, Thrones, &c. *Fulder. ibid.*

The Oeconomy of the Society.

WHen these good Fathers are employed about their temporal concernments, they think that advice of *Joseph* to *Pharaoh* very pertinent, when he advised him to make extraordinary provisions of corn. It is indeed a certain miracle, that even in these days, notwithstanding the tenacity and covetousness of mankind, these Fathers have light on the ways, and shifts to furnish themselves even to abundance with whatsoever they stand in need of. For there must be something of witchcraft or miracle in it, that how close-fisted and miserable soever men may be, yet can they not be perswaded to deny the Fathers any thing, or reject the requests they make to them. And this miracle may be compared with that which God wrought in the *Egyptians*, when he gave his people the *Jews* so much favour in their sight, that they borrowed of them whatever they desired, though it were the pleasure of God that they should take all along with them. The case is clearly the same with these Fathers, whence it may be argued, that God hath an extraordinary care and tenderness for them; when even those who are most covetous do readily, and with a certain cheerfulness, supply these Fathers with all those things that are necessary for their well being. *Deza, de Canoniz. Ignatii.*

2. He is to cause the Knives to be often whetted. The Cook is to be very neat and cleanly in all things; he is to make all things ready in good season: He is not to lay his

hands

hands on the flesh, fish, or any thing else he hath to dress, but to make use of a knife or fork. *Reg. Coqui.* We think it no disparagement to be outvy'd by other Orders in *fastings, vigilance,* and other *austerities* of food and cloathing. *De virtute Obedientiæ, Sect.* 3.

3. As the Angel that wrestled with *Jacob* said to him, Let me go, for the day appears, as if he would put him in mind of the several flocks of Cattel which he had to look after, together with his wives and children; that he was to make provision of pasture and water for them, and consequently that it was sufficient if a person, on whom so great a burthen of affairs lay, spent the night only in contemplation: So it cannot rationally be expected that we should spend the day in the Quire, whose business it is, to make provision of pastures, and wholsome springs for our Flocks. *Valder.* pag. 30, 31.

A Taste of Ignatius's *Obedience.*

That upon a *Good friday,* he fed heartily on a tender Pullet, being thereto advised by a Physician named *Alexander,* saying, *it is but fit I should obey*; is affirmed by *Maphæus.*

De comparatione JESU & JESUITARUM, *EPIGRAMMA.*

PResbyteria socio geritis qui nomen JESU,
Dispeream si vos JESUS amare potest.
Humano generi fons & dator ille Salutis;
Vos contra innocuis omnibus exitio.
Cauponantum agmen flagris Templo expulit ille,
Et dixit, precibus sit sacer iste locus:
Templa dicata Deo per vos spelunca Latronum,
Per vos facta Dei magna taberna domus.
Fraternum passim lex Christi inculcat amorem,
Exulat à vestris quàm procul ille choris!
Non ustor Christus, non sector; vos dare flammis
Corpora, vos Christi membra secare juvat.
Plebem jussa Patrum, natos servare parentum,
Exemplis Christi non monet ordo suis.

Contra

Contra, in honore Magistratus, vel habere parentes,
Ignati? Patris vos documenta veram.
Ignati, in cujus juratos verba Magistri
Spernere vos homines hinc jurat, inde Deum.
Ignati, cui dote viros fraudare, parentes
Prole sua, voti summa caputque fuit.
Quisquis obit, vobis cedant legata necesse est:
Nec refert orbus an pater ille oluat:
Exhæredamur nati quoque, quam procul absunt
A JESU *hæc? Hæres nullius ille fuit.*
Vos censu patrio dites spoliatis alumnos,
Restitui dominis res jubet ille suis.
Discipulos sine re paucos sibi junxit JESUS.
Cœtibus in vestris pauper ubique jacet.
Nil habuit Christus, vos omnia; nulla supellex,
Nulla domus Christo, culcitra nulla fuit:
Vos urbem vestris domibus completis & orbem,
Suffulti pluma versicolore caput.
Vos nulli capitis tonsura coronat, JESU
Nulla nisi è spinis plexa corona fuit.
Personæ fucique expers agitavit JESUS,
Ore nihil vestro pictius esse potest.
Vobis larga cavi spirant mendacia folles:
At Christus doctus non nisi vera loqui.
Plurima sunt Christi miracula, qualia narrant,
Nulla domi à vobis edita, multa foris.
Orbe procul nostro: credat Maranus Apella,
Non ego; & autores sit penes ista fides.
Fabula cum Christo nil convenit, omnia pugnant;
Quid confine polo scilicet orcus habet?
Aut vobis JESUS? *Quos usu instructa magistro,*
Natura haud agnos, sed probat esse Lupos.

The End.

ADDITIONALS
TO THE
Myſtery
OF
JESUITISM.

II - 1990

ADDITIONALS

TO THE

MYSTERY

OF

JESUITISM.

UMI - 1

ADDITIONALS TO THE Mystery OF JESUITISM.

ENGLISHED
By the same Hand.

LONDON,
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1679.

MI - 1990

THE REPRESENTATION

Of the Reverend

The CUREZ of *PARIS*,

To the Reverend

The CUREZ of the other Dioceſes of FRANCE,

Upon occaſion of certain corrupt Maximes of ſome late CASUISTS.

REVEREND SIRS,

IF all true Chriſtians, making truly but one Body, are to be guided by the conduct of the ſame ſpirit and ſame heart, and are out of conſiderations of charity towards God, oblig'd to be tender of the ſpiritual concernments one of another, in thoſe emergencies which Heaven is pleas'd to preſent them with; it muſt needs be, that all the Paſtors of the Catholick Church ſtand in a far greater obligation to that duty. For it being expected that their charity ſhould be much more ſhining than that of private men, as being the pattern and model thereof, it is accordingly but juſt it ſhould more cloſely cement them together, and engage them beyond others, to mutual helps and aſſiſtances, for the better improvement and edification of thoſe ſouls which God hath committed to their charge.

Out of this conſideration was it that we were induc'd to entertain with a favourable reception, what hath been repreſented to us by our Reverend Brethren the Curez of *Rouen* in our late Aſſemblies. Which was this, That the Reverend Curé of S. *Maclou*, one of the moſt conſiderable among them, having thought himſelf obliged to ſay ſomething (in a Synodal Sermon, preached before his Grace

the Arch-Bishop of *Rouen*, above eight hundred *Curez*, and abundance of other persons of quality) against the pernicious Maximes of certain Casuists, as such as disturb the order of the Hierarchy, and corrupt Christian Morality; And that, having since declared in a Sermon preach'd in his own Parish, though he preach'd against those corrupt Maximes, yet he did not attribute them to any Order, or to any Community or Body of men, but opposed them considered only in themselves, The Jesuits of the City of *Rouen* have nevertheless thought themselves so much disobliged and injured by the publick disparagement done the doctrine contain'd therein, that they presented to his Grace the Arch-bishop of *Rouen*, in the name of Brother *John Brisacier* Rector of their College in the said City, a Petition filled with injuries and calumnies against the person of the said Curé of St. *Maclou*; to the end, that, having blasted his credit and reputation, all others might be deterred from engaging in an attempt so hazardous as that of the publick discrediting of what those scandalous Authors dare publickly write and openly maintain: That this unworthy treatment of their Brother had obliged them to assemble together to examine those points in Morality which had given the first occasions of the difference: That to effect that, they had perused the Books out of which they had been taken, and that having made faithful Extracts thereof, they had found therein some propositions so extravagant, and so likely to pervert souls, that it further ingaged them to side with their Brother, to demand all together the condemnation thereof: That, to that purpose, they had presented a Petition to his Grace the Arch-Bishop of *Rouen*, who, having return'd them answer, that that Affair was of general concernment, and reflected on the whole Church, expressed to them his inclinations to have the business returned up to the right Reverend Lords of the General Assembly of the Clergy of *France*, then sitting at *Paris*. And this was it that gave them occasion to address themselves also to Us, to the end that by mutual and joynt assistances, our endeavours might prove the more effectual to obtain a Censure of these Maximes, as such as are absolutely opposite to the rules and spirit of the Gospel, whereof they have sent us extracts, and to check the violence of those,

who,

who, by their power, would muzzle the Paſtors of the Church, who being appointed by God to be watchmen and Sentinels to the Houſe of *Iſrael*, according to the words of the Scripture, are obliged to cry out and give notice of whatever may prejudice thoſe ſouls, whereof God will one day demand ſo ſevere an account at their hands.

This advice of theirs, full of prudence and zeal, having had a great influence upon us, hath put us upon a reſolution in our late aſſemblies, not only to joyn our endeavours with thoſe of the reverend Curez of *Rouen*, but alſo to imitate them, by communicating to you this Affair which indeed is common to all, ſince it equally concerns us all that the Church, the chaſte and undefiled Spouſe of JESUS CHRIST, whereof we are intruſted with the conduct, under the authority of our Lords the Biſhops, ſhould not receive any ſpot or pollution in her Morality, by Maximes that are corrupt, and abſolutely contrary to her holy adminiſtrations; and that ſhe ſhould not any longer lye ſubject to the ſcandalous reproaches which her profeſſed Enemies, the Hereticks, burthen her with upon this occaſion, in that they would have her to be accountable for thoſe pernicious opinions of certain private Caſuiſts, though ſhe hath ever oppoſed and condemned them by her Canons and Decrees.

'Tis with this deſign, and purely out of a conſideration of doing the Church ſome ſervice, and to the end you might be fully acquainted with all that paſſed upon this emergency, we ſend you a copy of the Petition, which the reverend the Curez of *Rouen* preſented to their Arch-Biſhop, with a faithful extract of ſome of the Propoſitions, taken out of a far greater number of others ſuitable thereto, which contain ſuch a doctrine, as no man that hath ever ſo little tenderneſs of his own Salvation but muſt conceive a horror at; and among which we have only put in thoſe that concern *Morality*, and not thoſe that concern the *Hierarchy*. Whereof we hope this effect, that being bound up in the ſame ſpirit of peace, concord and charity, and embarqued in the ſame deſires of cultivating thoſe ſouls which are committed to us all, you might joyn with us, as diverſe of the reverend the Curez of other Dioceſes have already offered

to do, and accordingly ſend your Letters of procuration or Atturney to the Syndics of our Company, authenticated by the teſtimonies of two publick Notaries, and ſet at the bottom of the Extract which we ſend you of the propoſitions to be condemned; and to demand and proſecute joyntly with us, as well before the Lords of the General Aſſembly of the Clergy of *France*, as elſewhere, as it ſhall be thought requiſite, the Cenſure and condemnation of theſe pernicious maximes, which corrupt and poiſon Chriſtian Morality, and diſturb civil Society, ſuch as are thoſe whereof we ſend you the extracts, and others of the ſame thread.

That ſo, the people, whom God hath committed to our charge, under our Lords the Prelates, may henceforth be preſerved from that mortal venome which inclines them to licentiouſneſs and Libertiniſme: and that we may have occaſion all together to praiſe and bleſs the Father of Mercies, for that he hath given us the power and confidence to do that which our duties obliged us to, without being deterred by any fear or humane conſiderations; as alſo for that he ſhall have done us the favour to make our endeavours upon this account inſtrumental and contributary to the ſalvation of thoſe many Souls which have been redeemed by the precious bloud of our Lord and Saviour JESUS CHRIST.

Concluded, and ſigned by order of the Aſſembly of the reverend, the Curez of Paris.

ROUSSE, Curé of *S.* Roch, *Syndic.*
DU PUIS, Curé of the Saints Innocents, *Syndic.*

Paris, Sept. 13. 1656.

A

COPY

OF THE

PETITION

PRESENTED

By the Reverend the Curez of *ROUEN* to their *Arch-Biſhop.*

To the Right Reverend Father in God, the moſt Illuſtrious and moſt Religious, the Arch-Biſhop of Rouen, *Primate of* Normandy.

THe Dean and Curez of *Rouen*, whoſe names are under written humbly ſhew, That for ſome years paſt, many great Prelates, and others of the Clergy, men venerable for their piety and abilities have obſerved, and accordingly complained as well in their writings as their diſcourſes, that divers late Authors who have treated of *Moral Theology* and the *Caſes of Conſcience*, have taught in their writings and the books they have ſet forth upon theſe ſubjects, certain pernicious doctrines, ſuch as corrupt good manners, and are abſolutely oppoſite to the maximes of the Goſpel. That the late Arch-biſhop, your Uncle and predeceſſor was one of thoſe, who made the greateſt diſcoveries of the conſequences of this inconvenience, which he bewails very much in that excellent Treatiſe of his, intituled, *De Rebus Eccleſiæ*, where, with a zeal and earneſtneſs worthy ſo great a Prelate, he bemoans the corruption of *Morality*, and the diſſolution of *Diſcipline* which hath been occaſioned by the deſtructive principles of the *accommo-*

dating and complying Theology of the late Casuists, whose books he compares to those little *penitential* Treatises which were heretofore used as instructions to *Confessors* in the administration of the Sacrament of *Penance*, into which there crept so many errors and abuses, that the second Council of *Chalons* under *Charlemaigne*, and the sixth Council of *Paris* under *Lewis* the Debonair, thought themselves oblig'd to condemn them.

But besides these matters of grievance for which we have the complaints of divers eminent persons of these times against the Casuists, it hath many times been thought necessary to prevent the further progress of the corrupt doctrine of some by Censures and other juridical ways, which course was taken with a Book written by *Peter Milhard*, a Benedictine Monk, entitled, *The grand Guide of the Curez*; as also with that of M. *Bertin Berthauld*, a Priest of the Diocese of *Coutance*, intituled, *The Director of Confessors*, both which received their censure from the Theological Faculty of *Paris*. And since that time hath the same course been taken with the Book of the *Summary of Sins*, written by Father *Bauny*, a Jesuit, which hath been censur'd at *Rome* by the Congregation appointed for the prohibition and condemnation of Books, and in *France* by the Assembly general of the Clergy, *April* 12. 1642. as containing such propositions as might incline Souls to libertinisme and the corruption of good manners, and violate natural right and the Law of Nations, excuse Blasphemies, Usuries, Simonies and many other the most horrid transgressions.

And your Grace may take it further into consideration, how that it is expressed in the Act of Censure, that our Lords the Prelates had resolved to have a System of *Moral Divinity* composed by ten or twelve Doctors of the most eminent of the Faculty of *Paris*, which should be approved by the Prelates of this Kingdom, and received in all their Dioceses, so in some measure to prevent the inconveniences occasioned by the multiplicity of books of that nature. And about two years after this censure was passed, that is to say in the year, 1644. Father *Hereau*, a Jesuit, Reader of the Cases of Consciences in the Colledge of *Clermont* in *Paris*, having entertained his Scholars with certain propositions pre-

prejudicial to the Lives of men, the Univerſity put in an Information againſt him for it, and preſented to the Parliament three Petitions one after another, In the firſt whereof, dated *March* 5. in the ſame year, the Univerſity prayes, That the Jeſuits might not be permitted thenceforth to read Divinity in the Colledge of *Clermont* or any where elſe. In the ſecond, the Univerſity repreſents to the Court, and ſhews that the Doctrine contained in the writings of Father *Hereau*, is not to be conſidered as the opinion of one particular man, but as the doctrine of ſeveral Authors of that Society. And the drift of the third Petition is, to perſwade the Court to ſuppreſs that book of Father *Cauſſinus*, which is called, *An Apology for the Religious men of the Society of Jeſus*, wherein that *Jeſuit* endeavours to vindicate his Society from the charge put in againſt them by the *Univerſity*, and undertakes in that Libel, to juſtifie the pernicious doctrines which had occaſioned the preſenting of the two former petitions.

While theſe things were in agitation, the King having (advice had with his Council) received notice of the pernicious doctrines taught at the Colledge of *Clermont*, ſent for the Provincial and ſuperiours of the three houſes which the Jeſuits have about *Paris*, and diſcovered to them, in the preſence of the Queen Regent his Mother, how much he was diſſatisfied with the Propoſitions taught by F. *Hereau*; telling them that the Superiours were very much to blame for ſuffering ſuch maximes to be brought upon the ſtage, as whereof the very knowledge was very dangerous, as being ſo far from obliging men to a regulation of their paſſions, that they encourage men rather to comply therewith. His Majeſty further expreſſed his deſires to the Superiours of that Order, that they would for the future be more careful to take notice of the doctrine that ſhould be either publiſhed or taught in their Houſes; that he would not take it for any excuſe, they ſhould alledge their ignorance of the corrupt maximes that might be treated of by their Fathers; and that he would call them to account for what ever ſhould be done amiſs for the time to come.

Whereupon as it may be ſeen in the Order of the Council publiſhed afterwards, bearing date the 28 of *April* 1644

the

the ſaid Jeſuits were, as they pretended, extremely troubled, his Majeſty ſhould have any occaſion to take any thing ill as to the carriage of any Father of theirs; they acknowledged, that the ſaid Father *Hereau* had not done well in treating publickly of ſuch Queſtions, as were complained of; that they diſclaimed them, thinking it very dangerous they ſhould be either taught or treated of; and that for the future they would take ſuch a courſe, as that in their Colledges there ſhould not be advanced any thing that might prove prejudicial to the Publick. The effect of theſe declarations of theirs, was, that the King, with the advice of his Council ſent out ſevere prohibitions to the Jeſuits and all others, that they ſhould not for the future either in their publick Lectures, or otherwiſe, treat of any ſuch propoſitions, with an injunction to the Superiours to be very watchful that there ſhould not, in any of their houſes, things of that nature be advanced; and in the mean, that F. *Hereau* ſhould remain ſecured in their Colledge, till ſome further order ſhould be taken about him by his Majeſty.

The noiſe and ſtir, which thoſe pernicious propoſitions of Father *Hereau's* did at that time raiſe about *Paris*, and particularly thoſe that concerned the *killing of evil ſpeakers*, revived the curioſity of a many very learned and judicious perſons to look more narrowly into the doctrine of the Caſuiſts. The Authors of the books written at that time in defence of the Univerſity againſt the deſigns and attempts of the Jeſuits, drew up a Catalogue of a many dangerous propoſitions, which may be found principally in two Books, whereof one is inſtituled, *Academical Truths*; and the other, *The Anſwer of the Univerſity of* Paris, *to the Apologie for the* Jeſuits, *written by Father* Cauſinus. But much about this very time, as alſo ſince, there have been publiſhed ſeveral larger collections, wherein are rallyed together abundance of abominable propoſitions, which are, in the ſaid Collections attributed to the Caſuiſts, and thoſe the moſt eminent of that quality.

This was it alſo, may it pleaſe your Grace, that gave us occaſion, to examine with the greateſt care we could, whether there were to be found in the books of theſe Authors,

thors, Doctrines so pernicious, as those that were cited in the Collections.

The charge of Pastors which we exercise in the Church under your Authority, and the obligation that lyes upon us, to prevent the Souls committed to our charge from being infected by this contagion, and the Priests who administer the Sacrament of Penance in our several parishes, from taking for a rule these dangerous maximes, and put them in practice in our Confession Seats, have engaged us to joyn together in this design, and we have with the same spirit and same heart consulted the books we could meet with, wherein we have found a great number of erroneous, dangerous and detestable propositions, and have drawn up true copies of the same, which we present to your Greatness, accordingly to obtain the censure thereof.

And whereas this evil hath spread it self so far, that it cannot any longer be either concealed or dissembled, it may be thought high time to hinder its further progress by some effectual remedy. For, things are come to that pass, that unless Episcopal Authority interpose it self and rise up, to condemn these lewd propositions, such of the people as are acquainted therewith might be erroneously perswaded that these opinions, being taught by Catholick Doctors, and tolerated in the Church, are not corrupt, and that they may be followed with safety of conscience; which, if some sudden provision be not made against it, may produce very deplorable effects. For those that have but any thing more than ordinary inclinations to piety, will still be scandalized at it, the more dissolute will thence take occasion to sin with more insolence and encouragement, and hereticks will be sure to make their advantages of it, that is, think it a just ground publickly to discredit the Catholick Church, by laying at her door these pernicious maximes, as hath been done heretofore by the Minister *Du Moulin* in his book *Of Traditions*, where he reproaches the Church of *Rome* with the pestilent opinions of some of our Casuists.

It is on the other side to be considered, that there never was so much necessity to abate the confidence of these newly-illuminated Divines, whereof we find the latter still adding

adding ſomething to the extravagancies of their predeceſſors; which it were no hard matter to make appear by diverſe notorious examples that will deſerve notice ſhould be taken thereof. So that if ſome courſe be not taken to ſuppreſs a temerity ſo prejudicial to the Church, it's to be feared, that Time may hereafter ſo bring things about, that men may take for ſound doctrines and undeniable Truth, abundance of dangerous propoſitions, which the more ſear-conſcienced Caſuiſts have not preſumed yet to advance otherwiſe than as queſtionable and hardly probable.

Your Grace having taken all theſe things into your ſerious conſideration, We are further moſt humble Suitors to your Grandeur, that you would be pleaſed to employ that Authority, and that truly Epiſcopal zeal which you have, to weed theſe curſed tares out of the Field of the Church, and to make way for the purity of Chriſtian Morality to thrive therein, by rooting out theſe unhappy doctrines, by a Cenſure worthy your ſelf, that is, ſuch as, no doubt, will encourage and engage other Prelates to do the ſame thing in their Dioceſes; whereof what can be the conſequence, but that the Spouſe of JESUS CHRIST, being found incorruptible and without ſpot as well in her *Manners* as in her *Doctrine*, muſt put her enemies to ſilence, and inviolably preſerve her ſelf and perſevere in that purity which her divine Spouſe hath merited for her by his Blood. And whereas M. *John Briſacier*, calling himſelf Rector of your Epiſcopal Colledge, hath ſome days ſince preſented to your Grandeur a Petition full of injurious expreſſions and calumnies againſt the perſon of M. *Charles du Four*, Abbot of *Aulney*, Treaſurer of your Cathedral Church, and Curé of the pariſh of St. *Maclou*; in which petition he treats the ſaid *du Four* in no other terms than thoſe of *Temerarious, Seditious, refractory, abettor of hereſie, and Detractor*, and charges him with a many other ſcandalous and reviling characters, meerly for having preached, with zeal and earneſtneſs, againſt theſe dangerous doctrines, once in your preſence, and before all your Clergy, and another time in his own pariſh, explaining to the people the commandments of God, and the wholeſome Maximes of the Goſpel, yet without the leaſt derogation

tion or injury to the *Jeſuits:* And whereas the main deſign of the ſaid *Briſacier* in the Petition he hath preſented to you, by way of complaint, is, to ſtop the mouths of the Paſtors, and to hinder us from inſtructing the People committed to our charge in the purity of Chriſtian Morality, and oppoſing thoſe errours wherewith ſome do ſo much endeavour to corrupt it, It is the humble ſuit of your Petitioners, That it may pleaſe your Grace to enjoyn and order him to make the ſaid *du Four* reparation for the horrid calumnies and affronts contained in his ſaid Petition, and oblige the ſaid *Briſacier* ſincerely to diſclaim and retract, as well by writing as by word, thoſe deteſtable Opinions. And in caſe you ſhall think fit to admit him the ſaid *Briſacier* to plead for himſelf, that ſo there may be a legal proceeding in the buſineſs, that you would be pleaſed to order, that, before any priviledge be allowed him, he be engaged to clear himſelf canonically of the character and Cenſure paſſed and publiſhed againſt him by the late Archbiſhop of *Paris*, and withall to cauſe him to be acknowledged by his Superiours in all his complaints and pleas, and to ſubmit, in all this proſecution to your Tribunal and Juriſdiction, and further to declare from article to article whether he approves or diſapproves the Propoſitions which the Curé of S. *Maclou* hath publickly cry'd down in his Sermons, whereof there is a catalogue hereunto annexed, and ſo, that once done, joyn iſſue, and after all things have been fairly debated, to ſtand to your judgment upon the whole matter.

And for our parts who are your Petitioners, and call upon you as our judge and Father, we humbly deſire your grace will be pleaſed to continue us in your protection, together with the ſaid Curé of St. *Maclou*, whoſe caſe we all make our own, and, by condemning theſe pernicious doctrines, keep thoſe quiet and ſilent who would divert us from oppoſing the ſame, and diſcovering to the People the dangerous conſequences thereof. And we beſeech you further to conſider, how inſupportable it muſt be to the Paſtors and Curez of your Metropolis, to ſee, that ſome particular perſons among the Jeſuits, ſhould make it their buſineſs to ſtop their mouths, and to divert them from preach-

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ing the truth of ſound doctrine, and to oppoſe the extravagances of an erroneous Morality, while it is ſuffered that thoſe very particular perſons ſhould publickly countenance and maintain them, as is done daily by the ſaid Father *Briſacier*, as well by writing as diſcourſe, as we ſhall find it no hard matter to prove, if he dares deny it.

Nor does he do this himſelf, but, as if his example were contagious, the ſame thing hath been done, and that with more ſcandal and danger, by Father *de Bois*, Regent in Divinity in your Archi-epiſcopal Colledge, who, not thinking it enough, that he had beaten down and endeavoured to deſtroy, as he hath done this laſt year, that point of Eccleſiaſtical and Hierarchical diſcipline that is the beſt eſtabliſhed in your Dioceſe, as having made ſeveral ſet diſcourſes to his Scholars (who are in a manner all Prieſts well known and reſpected in our Pariſhes) againſt the obligation of hearing parochial Maſſes, and againſt the Authority which the Prelates have to oblige the people thereto, hath, within this moneth, forborn his ordinary Lectures, out of a deſign to excuſe, nay, indeed to maintain, the pernicious doctrine of the moſt diſallowed Caſuiſts of his Order, as having, among others, undertaken to juſtifie that book of Father *Bauny's*, entituled, *The Summary of Sins*, and to make his doctrine paſs for ſound and innocent, though that very book had been cenſured at *Rome*, as alſo by our Lords the Biſhops in a general Aſſembly.

It was alſo with the ſame exceſs of confidence that the ſaid Father *de Bois* hath preſumed to vindicate Father *Amicus*, a Divine of his Society, upon the ſubject of *Murther to be committed on thoſe who either calumniate or threaten to calumniate Prieſts or Religious men*, even to that height, as that in the laſt Lectures he read to his Scholars within theſe few days, he hath clearly maintained, *that it was lawful for Prieſts and Religious men, to defend*, etiam cum morte invaſoris, *the reputation they have acquired by their vertue and prudence, when there is no other courſe to be taken to divert the detractor.*

All which when your grace hath taken into ſerious conſideration, we humbly deſire, you will be pleaſed to order the ſaid Regent publickly to retract and diſclaim the propo-

propoſitions he hath advanced, as well againſt good manners, as againſt the order and diſcipline of your Dioceſs, and that of the whole Church, and that a prohibition be iſſued out, that he may not for the future ſpread abroad any ſuch ſcandalous doctrines, upon pain of thoſe canonical chaſtiſements incurrible by the contrary.

And in the mean time, we ſhall pray unto God who is the great Maſter of all good and wholſome doctrine, that he would preſerve your grace, to the end that purity may be reeſtabliſhed in his Church, and proſper you in all your undertakings.

And at the bottome were their Seals with the Names enſuing, viz.

Turgis, *Dean of Chriſtendome, and Curé of St.* Vivian.
Du Tour, *Curé of St.* Maclou.
Du Perroy, *Curé of St.* Stephen, *Les Tonnetiers.*
Sancier, *Curé of St.* Deny's.
Voiſin, *Curé of St.* Michael's.
Thierry, *Curé of St.* John's.
Chretien, *Curé of St.* Patrick's.
Le Clerc, *Curé of St.* Andrew's.
Picquais, *Curé of St.* Saviour's.
Lorrain, *Curé of St.* Martin *le pont.*
Avice, *Curé of St.* Lo.
De Sahurs, *Curé of St* Peter's *du chaſtel.*
Le Febure, *Curé of St.* Vincent's.
De La Vigne, *Curé of St.* Peter's *le Portier.*
Nicolas Tallebot, *Curé of St.* Andrew's *pres Cauchoiſe.*
De La Foſſe, *Dean and Curé of our* Lady's *Church, dela Ronde.*
De La Haye, *Curé of St.* Amand.
Marc, *Curé of St.* Martin *ſur Renelle.*
Tirel, *Curé of the* Holy Croſs, *des Pelletiers.*
Le Prevoſt, *Curé of St.* Herbeland's.
Artus, *Curé of St.* Vigor.
Gueroult, *Curé of St.* Nicaiſe.
Des Marets, *Curé of the* Holy Croſs, *St.* Owen's.
Cotteret, *Curé of St.* Candus *the younger.*

De

De Fieux, *Curé of St.* Laurence's.
Teveneau, *Curé of St.* Stephen's *the great Church.*
Le Cuilier, *Curé of St.* Mary's *the Leſſer.*
Faucillon, *Curé of St.* Nicholas.

The ſaid Petition was communicated to the Proctor according to the order of his Grace the Arch-Biſhop of Rouen, *made at his Archi-epiſcopal Palace of* Gaillon, *Auguſt* 28. 1656.

A CATALOGUE OF THE PROPOSITIONS,

Contained in an Extract made of ſome of the moſt dangerous Propoſitions of diverſe late Caſuiſts, *in point of* MORALITY, *faithfully taken out of their Works.*

I.

SAint *Thomas*, (Aquinas) having clearly taught, *Quodlib.* 8. a. 13. and *Quodlib.* 3. a. 10. that the opinions of *Doctors* hinder not but that a man may be guilty of Sin, when he acts againſt the law of God; theſe *Caſuiſts*, on the contrary, teach, that an Opinion is *probable* when it is maintained only by *one* grave Doctor, and that a man may be confident he does not ſin, though he quit an opinion which he knows to be true, and is the more ſafe, to follow that which is contrary thereto, and conſequently leſs probable and leſs ſafe. This is affirmed by FILLIUCIUS, a Jeſuit, *Mor. Qu. tr.* 21. *c.* 4. *n* 128. TANNERUS, a Jeſ. *Theol. Schol. Tom.* 2. *diſp.* 2. *q.* 6. *dub.* 2. SANCHEZ, Jeſ. *in Sum. l.* 1. *c.* 9. *n.* 7. LAYMAN, Jeſ. *Theol. Mor. l.* 1. *tr.* 1. *c.* 5. *Sect.* 2. *n.* 6.

II.

Of a ſtrange imagination which theſe Caſuiſts have, that their opinions, being ſuppoſed probable, do make that, which was ſin before, not to be ſuch any longer. CARAMUEL, *in Epiſt. ad Ant. Dianam.*

III.

That the Caſuiſts are at liberty to anſwer according to the opinions of others, though they think them erroneous;

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when they are likely to prove more acceptable to those that consult them, that is to say, they may answer one while according to one Man's judgment, and another according to another's, though contrary thereto. LAYMAN, Jes. *Theol. Mor. l. 1. tr. 1. c. 5. Sect. 2. n. 7.* ESCOBAR, *Princ. ex. 3. n. 24.*

IV.

That the conditions which these Casuists require as necessary to make an action imputable as sin, may excuse an infinite number of crimes. BAUNY, Jes. *Som. des pechez, c. 39. p. 906. of the 6. Edition.*

V.

How they elude and annihilate the laws of the Church in the punishment of the most horrid crimes. *Escobar*, Jes. *Th. Mor. tr. 1. Exam. 8. c. 3. Praxis ex Societ. Jesu Doctoribus.*

VI.

That one may kill another to prevent a *box o' th' ear* or a blow with a stick. *Azor*, Jes. *Instit. Mor. Part. 3. l. 2. p. 105. Filliucius*, Jes. *To. 2. tr. 29. c. 3. n 50. Lessius*, Jes. *de Just. & Jure, l. 2. c. 9. dub. 12. n. 77. Escobar*, Jes. *Mor. Theol. tr. 1. Exam. 7. c. 3. Praxis Soc. Jesu. Becan*, Jes. *Sum part. 3. tr. 2. c. 64. de Homicid. qu. 8.*

VII.

That it is lawful even for an Ecclesiastick and a Religious man to maintain the honour he hath acquired by his learning and vertue, by killing him who derogates from his reputation by opprobrious speeches and calumnies. *Amicus*, Jes. *Tom. 5. disp. 36. n. 118.*

VIII.

The doctrine of Father *Amicus* that permits a Religious man to kill him that threatens to calumniate, maintained by *Caramuel*, as being the only true judgment upon that case, the contrary being not so much as probable. *Theol. Fundam. Fund. 55. Sect. 6. p. 544.*

IX.

That it is doubtful whether a Religious man having made use of a Woman, may not kill her if she offer to discover what passed between them. *Caramuel ibid. Sect. 7. p. 551.*

X. That

X.

That as it is lawful for a Man to defend his honour againſt him that would rob him of it, by charging him with a crime he is not guilty of, ſo may he do it alſo, by killing him. *Caramuel, Theol. Fundam. Fund. 55. Sect. 6. p. 550.*

XI.

That it is lawful, according to ſome, in the *ſpeculative*, and according to others in the *Practick* alſo, for a man to wound or kill one that hath given him a box o'th' ear, even though the other run away for it. *Leſſius*, Jeſ. *de Juſt. & Jur. l. 2. c. 9. dub. 12. n. 79. Reginaldus*, Jeſ. *in Praxi, l. 21. n. 62. Fillincius*, Jeſ. *tr. 29. c. 3. n. 51. Layman*, Jeſ. *l. 3. tr. 3. par. 3. c. 3. n. 3. Eſcobar*, Jeſ. *Mor. Theol. tr. 1. Exam. 7. c. 3. Praxis. Caramuel, Theol. Fundam Fund. 55. Sect. 8. pag. 551.*

XII.

That a man may kill a *falſe accuſer*, nay, the *witneſſes* produced by him, and the *Judge* himſelf, when they cannot be otherwiſe diverted from oppreſſing the innocent. *Tannerus*, Jeſ. *To. 3. diſp. 4. q. 8. d. 4. n. 83. Sanchez*, Jeſ. *Oper. Mor. in Decal. l. 2. c. 39. n. 7.*

XIII.

That it is lawful to procure abortion before the Child be quick in the Womb, to ſave a Maid's life or reputation. *Egidius Trullench in Decal. Tom. 5. l. 5. c. 1. dub. 4. n. 1. Et quidam Theologus Societatis Jeſu apud* Dianam, *Part. 6. Tr. 8. Reſol. 37.*

XIV.

That it is lawful to kill him that gives us the Lye, or any way reviles us. *Eſcobar Theol. Mor. tr. 1. Exam. 7. c. 3. Praxis. Reginaldus*, Jeſ. *l. 2. 1. c. 5. n. 60.*

XV.

That it is lawful for us to kill him that takes away our goods from us, even though he run away to avoid it, provided the thing be of value. *Leſſius*, Jeſ. *de Juſt & Jure, l. 2. c. 9. dub. 11. n. 66. & 72. Eſcobar*, Jeſ. *Theol. Mor. tr. 1. Exam. 7. c. 3. Praxis.*

XVI.

That it is lawful upon certain occaſions to accept a challenge and to fight a duel. *Eſcobar*, Jeſ. *Theol. Mor. tr. 1.*

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Exam. 7. c. 3. Praxis Layman, Jeſ. *l. 3. T. 3. part. 3. c 3. n. 2. & 3. Hurtado de Mendoza*, Jeſ. in 2. 2. *diſp.* 170. *Sect. 9. Sect. 82. Apud Dianam, Part. 5. tr. 13. Reſol.* J. 21. *Idem Hurtado de Mendoza*, Jeſ. *referente Diana, Part. 5. tr. 14. Miſcellan. 2. Reſol. 99.*

XVII.

That it is not *Simony* either to give or receive a temporal good for a ſpiritual, when it is given only as the *motive*, and not as the *price*. *Gregorius à Valentia*, Jeſ. 3. *to.* 3. *diſp. 6. qu. 16. Pun. 3. p.* 2039. *& ſequent. Eſcobar*, Jeſ. *Mor. Theol. tract. 6. ex. 2. c. 6. n.* 40. *Praxis Milhard, Guide des Curez, ch.* 63. *Inſt. 1. n. 2.*

XVIII.

That it is not ſimony to obtain a Benefice upon the promiſe of a ſumm of Money, when a Man hath no intention to pay it. *Eſcobar*, Jeſ. *Moral. Theol. tr. 6. Exam. 2. c. 2. n.* 14.

XIX.

That a Fortune-teller is obliged to reſtore what he hath received for telling one's fortune, if he hath not adviſed with the ſtars, but that he is not obliged to reſtitution if he hath conſulted the Devil. *Sanchez*, Jeſ. *Sum. Caſ. l. 2. c. 38. n. 96.*

XX.

That a Man is not obliged either according to the right of Nature, or according to the Laws of his Countrey to reſtore what he hath received for giving an unjuſt ſentence, or committing an Aſſaſſinate, or an act of Adultery, but may lawfully retain it. *Leſſius*, Jeſ. *de Juſt. l. 2. c* 14. *d. 8. n.* 52.

XXI.

The encouragement, and the gap which theſe Caſuiſts lay open for domeſtick frauds. *Bauny*, Jeſ. *Som. des Pech. p.* 213, & 214. *Edit. 6.*

XXII.

That a Man is not obliged to make reſtitution for the Loſſes which a third perſon hath done upon our ſolicitation and procurement. *Bauny*, Jeſ. *Som. des Pech. p.* 307, 308. *Edit. 6.*

XXIII. That

XXIII.

That a Man is not obliged upon pain of mortal ſin to reſtore the total ſumm which he hath gotten together by a many little thefts. *Bauny*, Jeſ. *Som. des Pech. p.* 220. *Edit* 6.

XXIV.

Uſury palliated by theſe Caſuiſts under the name of *Major*, upon whom they impoſe. *Bauny*, Jeſ. *Som. des Pechez*, *p.* 331. *& ſequent. Edit.* 6

XXV.

That Envy is no mortal ſin when it is conceived only at the temporal good of our Neighbour. *Bauny*, Jeſ. *Somm. des Pech. p.* 123. *Edit.* 6.

XXVI.

That a Prieſt who hath received Money of one Man to ſay a Maſſe, may afterwards receive of another, as much as that part of the Sacrifice which belongs to himſelf amounts to. *Eſcobar*, Jeſ. *Theol. Mor. Tr.* 1. *Exam.* 11. *c.* 4. *Praxis.*

XXVII.

That it is a ſufficient hearing of the Maſſe to hear the four parts of it at the ſame time. *Eſcobar*, Jeſ. *Theol. Moral. Tr.* 1. *Exam* 11. *c.* 4. *Praxis, p.* 146. *Edit. Lugdun. Anno* 1644. *Bauny*, Jeſ. *Moral. Theol. par.* 1. *Tr.* 6. *de præcepto audiendæ Miſſæ, qu.* 9. *pag.* 312.

XXVIII.

Relaxations abſolutely deſtroying the obligation of Faſting. *Eſcobar*, Jeſ. *Theol. Mor. Tr.* 1. *Exam.* 13. *c.* 3. *Praxis.*

XXIX.

The Caſuiſts have brought the care which Confeſſors ought to have to judge of the diſpoſition of their Penitents, to a ſimple demand whether they are ſorry for their ſins, and have an intention not to fall into the like again; and pretend, that if they ſay, *Yes*, the Confeſſors are obliged to believe them *Filliucius*, Jeſ. *Mor. Quæſt. Tom.* 1. *Tract.* 7. *n.* 354. *Suarez*, Jeſ. *in* 3. *Part. Tom.* 4 *diſp.* 32. *Sect.* 2. *n.* 2.

XXX.

That the Penitent, though interrogated by his Confeſ-

ſor, is not obliged to acknowledge that the ſin wherewith he charges himſelf is an habitual ſin, into which he is wont to fall often. *Bauny*, Jeſ. *Theol. Mor. part.* 1. *Tract.* 4. *de Pœnit. q.* 15. *p.* 137.

XXXI.

That a *next occaſion* of ſinning being ſuppoſed to be that which of it ſelf induces a Man to commit mortal ſin, and in which a Man is ſeldom or never conceived to be, but he falls into that mortal ſin; yet it is lawful for a Man to continue therein, nay, to engage himſelf in ſuch an *occaſion*, out of a conſideration of the ſpiritual or temporal good of himſelf or his Neighbour. *Bauny*, Jeſ. *Theol. Mor. Part.* 1. *Tr.* 4. *de Pœnit. qu.* 14 *p.* 93, & 94.

XXXII.

That a Man that keeps a Concubine is not oblig'd to diſmiſs her, but only to promiſe that he will not ſin with her any more, it being ſuppoſed he cannot enjoy himſelf, and muſt lead a melancholy life without her. *Sanctius, in Sel. His Diſp. diſp.* 10. *n.* 20. *apud Dianam part.* 5. *Tract.* 14. *Reſol.* 108.

XXXIII.

That the conſideration of a temporal concernment may oblige the Confeſſor to abſolve a Penitent that is in the *next occaſion* of ſinning, though he quit it not. *Bauny*, Jeſ. *Theol. Mor. Par.* 1. *Tr.* 4. *de Pœnit. qu.* 14. *pag.* 94.

XXXIV.

That it is lawful for a Confeſſor to abſolve thoſe that are in the *next occaſions* even of *Inceſt*, without obliging them to ſeparate, when their relapſes are not frequent and in a manner diurnal, but only once or twice a Moneth. Nay further, that a Confeſſor is engaged, *toties quoties*, to abſolve the young Gentleman, that cannot forſake his Father's houſe nor diſmiſs thence the Servant-maid he ordinarily makes uſe of, though there be no likelihood he ſhould forbear ſinning with her, though he promiſe to do it. *Bauny*, Jeſ. *Somm. des Pech. ch.* 46. *p.* 1089. *Edit.* 6.

XXXV.

That a Confeſſor is obliged, *toties quoties*, to abſolve thoſe young People who grow *worſe and worſe*, and are guilty of frequent relapſes into the ſame mortal ſins, though

though they make it not in the leaſt meaſure their buſineſs to reform their faults. *Bauny*, Jeſ. *Theol. Mor. Part.* 1. *Tr.* 4. *de Pœnit. qu.* 15. *p.* 96.

XXXVI.

That a Confeſſor is obliged not to defer or deny abſolution to thoſe who are fallen into an habitual cuſtome of committing mortal ſins, againſt the Laws of God, Nature and the Church, though they diſcover not the leaſt hope of amendment. *Bauny*, Jeſ. *Theol. Mor. Part.* 1. *Tract* 4. *de Pœnit. qu.* 22. *pag.* 100.

XXXVII.

That remorſe for ſin conceived out of a conſideration of the temporal inconveniences enſuing thereupon, as the loſs of a Man's health or his money, is a ſufficient qualification for his receiving the grace of abſolution; if a Man does but imagine that that inconvenience proceeds from the will of God. *Eſcobar*, Jeſ. *Tr.* 7. *ex.* 4. *n.* 91. *Amicus*, Jeſ. *Tract.* 8. *diſp.* 3. *n.* 13.

XXXVIII.

That we are not obliged by any commandment of charity, to do any act of Love towards God, nor to obſerve any Precept of his out of any motive proceeding from that Love, and that we are not ſo much commanded to love God as not to hate him. *Ant. Sirmond*, Jeſ. *Deffenſe de la Vertu, Tr.* 2.

A

LETTER

From a Curé of ROUEN

To a Curé in the Countrey,

Giving an account of the procedure of his Brethren the Curez of the ſaid City, againſt the doctrine of certain Caſuiſts; and may alſo ſerve for a Refutation to a Libel intituled, The Anſwer of a Divine, *&c.*

ARGUMENT.

A particular account of the difference between the Curez of Rouen *and the* Jeſuits *there, and the proceedings of the former therein. Monſieur du* Four *Curé of S.* Maclou *preaches againſt the corrupt Maximes of the* Caſuiſts, *not charging any particular* Order *therewith. The* Jeſuits *only take alarm, and put up a detractive Petition to the Arch-biſhop againſt him. Whereupon the Curez of* Rouen *unite, conſult the* Caſuiſts, *find they maintain the doctrines charged upon them, and put up a Petition to their Arch biſhop with a catalogue of the doctrines thereunto annexed; deſiring the Cenſure thereof. He ſends up all to the Aſſembly of the Clergy at* Paris *who take cognizance of the buſineſs. The Author of* The Anſwer of a Divine, &c. *found an* Impoſtor, *and conſequently a* Jeſuit.

SIR,

SIR,

I Have received your Letter of the 13. current, wherein you tell me that your health being not in ſuch a poſture as would permit you to come hither to the Synod, where you were in hopes to underſtand what had paſſed between the Curez of *Rouen* and the Fathers of the Society of *Jeſus*, a Friend of yours here had ſent you a printed ſheet, with this title, *The Anſwer of a Divine to the Propoſitions extracted out of the* LETTERS *of the* JANSENISTS, *by ſome of the Curez of* Rouen; *which anſwer hath been preſented to the Right Reverend the Biſhops met together in the Generall Aſſembly of the Clergy.*

I cannot but imagine how much you were ſurprized at the firſt reading of that Anſwer, and how that at the ſame time your judgment of it was, that it could be no other than an Infamous Libel, and a ſcandalous Pamphlet purpoſely ſcattered abroad to blaſt the honour and holineſs of the Church, derogating from the authority of the Right Reverend the Arch-biſhop of this place, and deſtructive to the innocence of the Paſtors who endeavour to ſerve and maintain that divine Spouſe of JESUS CHRIST.

That you have alſo underſtood, how that the *Jeſuits* ſeem loudly enough to declare themſelves the Authors of that piece, when they cauſe it to be ſold publickly by the Booksellers belonging to their Colledge, when they diſtribute it themſelves in the houſes where they make any viſits, and do ſo exactly play the *Mercuries* to ſcatter it up and down, that we are oblig'd to them for its coming among thoſe that are of our Arch-biſhop's Council.

And laſtly, that you expected with ſome impatience a generous reply from the Reverend the Curez of *Rouen* to that injurious and ill inſtructed Divine, and how neceſſary you conceiv'd it that ſuch a courſe ſhould be taken, to the end that all the world might be ſatisfied of the purity of their intentions in the cauſe they are now engag'd in, their prudence in point of proceeding, as well in the enterpriſe as the proſecution, and the integrity of their Faith, which it was the main deſign of that Libel to caſt a blemiſh upon.

To

To ſatisfie therefore your deſires as to theſe particulars, and to give you ſome account of an affair wherein we are all equally engaged by the common concernments of our Miniſtery; I am to tell you, Sir, that the Curez of *Rouen*, having taken notice of a ſheet that was ſcatter'd up and down full of impoſtures and calumnies againſt them, and being in a manner perſwaded, as well by the hints you give in your Letter, as by other too too pregnant circumſtances, that it was a production of the Jeſuits, thought fit to make their complaint againſt it to their Arch-biſhop, by a Letter which they immediately writ thereupon, and to demand juſtice for the ſame of his *Official*, by a Petition which they preſented to him, whereof I thought it not amiſs to ſend you a copy, that you may ſee the juſtifiable motives of their complaints.

That once done, they had reſolved to ſit down and be ſilent, ſo in ſome meaſure to expreſs their moderation in ſuffering injuries ſuitable to the maximes of the Goſpel wherein they inſtruct their people. They were, I ſay, content to be quiet, expecting the publick ſatisfaction and reparation, which might prove the effect of thoſe juridical courſes they had taken.

But having obſerved on the one ſide, that the proceedings were likely to take up much time, and that the *Jeſuits* in the interim made their advantage of their modeſty, perſiſting ſtill in the diſtribution of that Libel, giving out where ever they came that it could not be anſwered, nay, treating the Curez of *Rouen* as ſuch as were to be derided for their weakneſs and ignorance; and on the other ſide, having taken it into conſideration that they are oblig'd to maintain the dignity of their Miniſtry, and that it is their duty to hinder that from falling into contempt, or their perſons into diſparagement before their people, through the horrid calumnies which the pretended *Divine* loads them with, repreſenting them as ſeditious perſons, abettors and fautors of hereſie; they thought it concerned the honour of the Church and their own reputation, that the world ſhould be acquainted with the ſincerity of their Faith, as alſo that the Simple, who might haply be ſurprized by truth-leſs ſuppoſitions, ſhould be undeceiv'd, and that,

by

by anſwering that ſcurrilous Libel with the greateſt moderation they poſſibly could, they might ſatisfie and convince all thoſe that are Lovers of Truth and Juſtice that their enterpriſe is holy, their proceeding Canonical, and that they cannot be blam'd by any for what they have done, but by ſuch as are prepoſſeſſed by paſſion, or too violently engag'd in the intereſts of a party they make ſome advantages of.

It was upon theſe reflections, and the wholeſome advice in your Letter (which I have communicated to them) that they enjoyn'd me to write to you what you now receive, and to entreat you to communicate it to your Brethren, and all other good people, as we ſhall do here and elſewhere, to the end that all the world may be ſatisfied of the equity of our Cauſe, and that thoſe perſons of quality, who ſhall come to the knowledge thereof, may conceive an opinion of us quite contrary to that which ſome would have perſwaded them to, by artifices and detraction.

There needs no more than the ſimple, that is to ſay, the moſt ſincere and moſt faithful relation of what hath paſſed in this emergency on the part of the Curez of *Rouen*, to juſtifie their proceedings, and to prove the Author and diſperſers of that Libel guilty of malice and impoſture. I ſhall not ſay any thing which cannot be confirm'd by the teſtimonies of perſons on whom no reproach can be faſtned, nay, by that of the Arch-biſhop himſelf; who being our head, our Judge, and our Father, hath alſo ever been our witneſs and our Oracle; and we ſhould juſtly deſerve his indignation, did we any thing without a reliance on his Approbation and conduct.

The buſineſs, as to matter of fact, ſtands thus. Monſieur *De Four*, Curé of S. *Maclou* (whoſe abilities and worth are generally known) having preach'd two ſeveral times (as you have already underſtood) againſt thoſe pernicious doctrines which tend to the corruption of good manners, the *Jeſuits* were immediately troubled thereat, and made great complaints of it to our Arch-biſhop, in a Petition which they preſented to him in the name of Father *Briſacier*, fraught with injurious expreſſions and calumnies againſt the ſaid Monſieur *du Four*. Theſe things coming to the knowledge of the

the Curez of *Rouen*, they thought themſelves oblig'd to engage in the quarrel of their Reverend Brother, violently ſet upon in a difference wherein they were all equally concern'd, ſince it is their duty to be watchful over ſound doctrine and the purity of Manners, as that on which depends the ſafety of thoſe ſouls that are committed to their charge.

But that their proceeding might appear to be ſuch as was the effect of a ſerious conſideration of the Affair they were to engage in, they had a debate in one of their Aſſemblies, about conſulting the Books, whence it was alledged, that the propoſitions and pernicious Maximes, preached againſt by the Curé of Saint *Maclou*, had been taken, to the end that true copies and extracts ſhould be made of the ſame, and accordingly that the condemnation thereof ſhould be required by Canonical ways, if they were found in the Caſuiſts, what quality or condition ſoever they were of. But, on the contrary, if they were not to be found in thoſe books, that the proſecution might determine as to the Caſuiſts, and be reviv'd to procure a Cenſure of the LETTERS TO THE PROVINCIAL, wherein thoſe doctrines, with the Authors that maintained them, were cited.

Six of the Aſſembly were pitched upon and appointed to undertake that employment. They ſpent therein a whole moneth, doing all things with all poſſible fidelity and exactneſs; they ſought out the places cited, they found them, word for word, as they were cited, in the Originals. They drew copies thereof, and reported the whole to their Brethren in a ſecond Aſſembly, wherein for further certainty, it was ordered; That if any among them were deſirous of further ſatisfaction as to thoſe matters, they would be permitted to come to the perſons deputed, into the places where the books were, to conſult them and compare them as they pleaſed. This order was put in execution, inſomuch, that for five or ſix days after, there were ſeldom leſs than ten or twelve Curez at a time, ſearching after the paſſages, and comparing them with the Authors, as being ſatisfied of the truth and faithfulneſs of the Citations.

What greater circumſpection could be us'd in a proceeding of this nature? And certainly there needs no more to give an abſolute defeat to the impoſture of thoſe, who, pur-

purpoſely to diſparage the ſaid Curez, and to raiſe ſome clouds of diviſion and jealouſie among them, affirm, that diverſe of them were ſurpriz'd, and inconſiderately drawn in to engage in that party.

Nor was their prudence leſs remarkable in the Petition preſented to the Arch-biſhop, in the name and on the behalf of the ſaid Curez. For, having been drawn up, and digeſted into the particulars to be inſiſted on, by ſome of their Company appointed to that purpoſe, it was read ſeveral times in two or three ſeveral Aſſemblies, wherein were preſent ordinarily twenty or two and twenty Curez, in ſo much that at the laſt it was ſign'd by twenty and eight.

This certainly ſhould be look'd on as an argument of the union and good intelligence which is among the Curez of *Rouen*, and that it is the ſame ſpirit they are guided by; not as proceeding from any combination, as it is maliciouſly objected by the Author of the Libel, but from the Love of Juſtice and a tenderneſs for truth, which thus joyntly engages them in this cauſe.

Five were choſen out to go as Deputies from the Aſſembly to the Arch-biſhop, to preſent to him the Pitition and the Extract of pernicious propoſitions gathered out of the Caſuiſts, and that worthy Prelate honoured them with ſo kind an entertainment, and ſo favourable a reception; he expreſs'd ſo much ſatisfaction at their piety and zeal; he told them with ſo much earneſtneſs and reality that he abhorr'd thoſe corrupt doctrines, that they could not, from all, but conceive immediate hopes of happy ſucceſs of their enterpriſe.

In a word, that prudent Arch-biſhop, having firſt taken the concluſions of his Proctor-General, and the advice of his Council, it was ordered by him, that the ſaid Petition, with the ſaid extracts, thereunto annexed, ſhould be ſent up to our Lords of the General Aſſembly of the Clergy, to the end, that thoſe peſtilent doctrines ſhould receive a more notorious and ſolemn Cenſure, by the Deciſions of ſo illuſtrious and venerable an Aſſembly as that which is the repreſentative of the Church of *France*, and whence we derive the Oracles of our Religion.

But ere things were riſen to this height, the reverend, the

the Curez of *Paris* having had notice of what was in agitation in our City about these matters, were stirred up by the same spirit, and animated by the same zeal with those of *Rouen*, they honour them so far as that they write to them, and to give them thanks for the affection and tenderness they had expressed for the purity of Christian Morality, they intreat them to send up their collections and memorials, and appoint eight of themselves, all Doctors of Divinity of the faculty of *Paris*, to examine them, and accordingly to give the said Curez of *Rouen* all the advice and assistance requisite in such a business. Since which time, being more fully informed and satisfied as to the matter of fact, they resolv'd to joyn with us in this cause, and to exhort the Curez of the other Dioceses of *France*, to demand joyntly with them, of our Lords the Prelates (in a spirit of peace and charity, which ought ever to be attended by a true zeal) the censure of the dangerous propositions specified in the Catalogue and Extracts which they sent them.

And our Arch-bishop himself, for his own part, to shew how much he thought himself concern'd in an affair of this importance, and the justice he was desirous to do the Curez of his chief City, sent up Monsieur *Gaulde* his Grand Vicar (whose vertue and abilities all have sufficient experience of) to present, on his behalf, the Petition, and Extracts made by the Curez of *Rouen* to our Lords of the Assembly General with Letters of recommendation worthy his zeal and earnestness.

Accordingly hath that honourable Assembly given ear to these just demands, it hath afforded them a favourable reception, it hath even publickly commended the procedure of the Curez of *Rouen*, it hath judged it justifiable and canonical, and taking cognisance of the business as such as Religion it self and the salvation of mens souls are very much concerned in, it hath appointed Delegates, very devout and very able men, to take it into examination. From all which circumstances, we cannot but raise a certain hope, that God will strengthen them with his spirit, and fill them with his light, that their endeavours to expel this mortal contagion, which tends to the poisoning of her children, out of the Church, may prove the more effectual, that

that ſhe may be maintained in her moſt holy rules, and may flouriſh and fructifie through the ſpirit of the Goſpel, whence ſhe derives that incomparable beauty which is ſo amiable to the ſight, and wins her the heart of her divine Beloved.

Thus, Sir, have I given you a true and ſincere account of what paſſed in this Affair on the part of the Curez of *Rouen*. I dare call God to witneſs, that it is nothing but the naked truth, and thence you may be pleaſed to conſider, whether they have had any ground to traduce us; conſider, what foundation they may have to blaſt our reputation with calumnies as they do in that Libel; conſider, I ſay, whether it does not even in the title broach three ſignal impoſtures.

For in the firſt place, the Propoſitions, which we deſire ſhould be cenſured, are not extracted out of the LETTERS of the JANSENISTS, as the Author ſays in that Pamphlet. But they were taken out of the books of the Caſuiſts; nay, if what he ſayes were true, the extracts would be ten times larger and of greater bulk than the whole pieces, out of which they are taken, as it were eaſie for us to demonſtrate.

Secondly, this catalogue and the extracts which the Jeſuits have ſo great an averſion for, and are the ground of all their fury and exaſperation, are not the work of the Curez of *Rouen*, who only drew up the Extracts which they preſented to their Arch-biſhop, and which the Arch-biſhop hath ſent up to the Aſſembly.

Laſtly, it is far from truth, that this Anſwer of a Divine was ever preſented to the ſaid Aſſembly. Our Lords the Prelates, whereof it conſiſts, would never have ſuffered ſuch an affront ſhould be done to the dignity thereof, nay, it is an act of the greateſt contempt that can be committed againſt ſuch an Aſſembly to direct to it a ſcandalous pamphlet without a name, ſuch as is that Anſwer. No, thoſe who are thought to be the Authors of it, are more prudent and better adviſed than ever to have attempted any ſuch thing, though they are not to be numbred among thoſe that have the moſt reſpect for Biſhops.

I ſhould be over-troubleſome to you, and haply exceed the

the Limits of a Letter, ſhould I make it my buſineſs to refute all the calumnies and impoſtures which are ſcattered up and down the body of that pamphlet, and therefore ſhall faſten only on ſome.

This implacable Pamphleteer ſays, *that we have put in an information againſt the Jeſuits at the tribunal of our Lords the Biſhops*, and we may ſay, on the contrary, that it is they themſelves that have brought the information againſt themſelves. For neither in our Petition nor our Extracts preſented to the Arch-biſhop do we any where tax the *Jeſuits* by name; if we ſay any thing of them, it is occaſionally, and by way of inſtance; all that we deſire being only the condemnation of the pernicious doctrines taught by ſome late Caſuiſts, whoever they may be. But they have betrayed themſelves by their own complaints and expoſtulation, they are wounded by their own weapons, *Sagittæ eorum factæ ſunt plagæ eorum, Pſal.* 63. And they were the only men, who, Satanically zealous to maintain theſe doctrines, and to ſhew themſelves in a manner the Patronizers of Homicides, Simonies, and other the like crimes, have made all the noiſe, and raiſed that tempeſt which is likely to fall ſo heavy upon them. Beſides, we cannot be ſaid to have preſented to our Lords of the Aſſembly any petition or other piece to bring them into trouble there, it being certain that it is only the Arch-biſhop himſelf that hath, by his Grand Vicar, preſented them, and conſequently this Jeſuitical Secretary does Notoriouſly derogate from his Authority, and is not afraid in his Libel to be a little too peremptory with him, and to traduce him under the name of the Curez of *Rouen*.

The next thing he quarrels at is that we are guilty of a *frivolous buſying of our ſelves to weed out the corruptions that may be found in books, while they grow and thrive in mens ſouls, whence we ſhould endeavour to root them up.* This is an indeterminate charge of our idleneſs and want of courage in our Functions, but without the leaſt conſideration, that theſe Lesbian Maximes purpoſely ſcrewed up to a complyance with ſinners (whereof we find the books of the Caſuiſts but too full,) are the fatal ſeeds of ſo many corruptions and ſcandals as are predominant in this unhappy

happy age; and that our time cannot haply be better employed, than in endeavouring to ſmother them, and to prevent them from growing out of thoſe Books into mens conſciences which are of themſelves inclinable enough to entertain any thing that cheriſhes the paſſions, and complyes with the vergency of corrupt nature.

Then he tells us, *that it were a far better employment for our Aſſemblies to review the* Hours *of Port Royal*, and adds, *that the Faithful committed to our charge, do to this day repeat, at the feet of our Altars, thoſe very prayers that are contained in that book, to the reproach of Faith and ſcandal of the Church.* We never had yet the leaſt acquaintance with the Authors of thoſe *Houres*, and therefore cannot be ſaid to countenance them, and it is a prerogative of God only to judge of the intentions of their hearts. But it's to be hoped, this cenſorious Libeller will not think it much we ſhould give them a charitable interpretation, and ſhould avoid, upon this occaſion, *that reproachable waxineſs of nature* (as he obſerves himſelf) *that is ſo eaſily wrought upon as to hearken to and countenance calumny*, though he himſelf hath not much endeavoured to avoid it here. Some more knowing and better Divines than he differ very much from his opinion of thoſe *Hours*, becauſe they are not prepoſſeſſed againſt them as he is, who ſuppoſes *that the ſon of God is therein degraded from the title of the Redeemer of all men*, becauſe it is not there expreſſed in the Verſion of certain Hymns, though the ſame thing be found in ſeveral other places, and particularly in the 7. ver. of the *Te Deum*. And we would gladly refer him to the Hymns of the Roman Breviary corrected by *Urban VIII.* of bleſſed memory. That methinks were enough to give a check to his ſiniſtrous judgment of the perſons that compoſed them, as to what concerns that article. And for the other, where he alledges, that they have therein followed the verſion of *Marot*, in the 17. ver. of the 138. *Pſalm*, to take away the Invocation of Saints; he betrays his want of conſcience in impoſing that drift upon them, ſince he is not ignorant, that though that Verſion be not the more ordinary, yet is it approved by above ten modern Interpreters, Jeſuits, and others, men very learned and of unſuſpected faith, who ſtick cloſe to

the Hebrew text. Beſides that in the Hymns, Litanies and Prayers of theſe *Hours*, the interceſſion of the Saints is therein very often inſiſted upon. What probability is there then, that, if ſome of our Pariſhioners make uſe of them, it muſt needs be to the great reproach of Faith and ſcandal of the Church?

He would further put us into an alarm againſt the memory of the late Abbot of S *Cyrian*, whom he charges with the reviving of certain propoſitions of *Wiclef* which blaſt the dignity of our character. But let him take good heed that this accuſation, which he advances to put a ſlur upon him, proceed not, either from want of diligence in the reading of his works, or an exceſs of paſſion againſt that great man, inclining him to diſparage them. As there is not hardly any one that is unacquainted with his excellent and glorious endeavours for the defence of the Prieſthood of *Jeſus Chriſt*, ſo methinks ſhould it be hard for any one to imagine that he had any deſign to blaſt it in his Letters, which are all moſt Chriſtian, and full of piety. For, in a word, not to meddle with the two laſt propoſitions, ſince our Divine hath not thought fit to cite the places, out of a prudent fear that in caſe we ſhould examine them we might diſcover his foul play in falſifying and diſtorting of them, he hath ſuppreſſed out of the firſt a word that is eſſential and of importance, purpoſely to give it a wrong ſence, and to make it odious. 'Tis not our buſineſs to write a panegyrick for Monſieur de S. *Cyrian*, but only to bear witneſs to the truth, and the Author of the Pamphlet muſt give me leave to tell him, that his way of proceeding is not juſtifiable. In the 93. Letter, which he cites, we find, that *the Church hath a power to take a courſe with Prieſts of ill lives, and to cut them off from any relation to her, if ſhe think it fit, and that if ſhe do it, they are no longer to be reputed Prieſts, but to be looked on as ſecular perſons.* This faithful Secretary hath left out the word *reputed*, which is to be ſeen in all the latter editions of thoſe Letters, and was omitted only in the firſt printed at *Paris*, through the Printers negligence, and is accordingly put upon his ſcore among the other *Errata* at the beginning of the Book. Let him then but reſtore that word to the paſſage forecited,

and

and he will find the Doctrine of that Letter to be the ſame with what is taught us by the Church in her Canons, that is to ſay, that Prieſts degraded, and ſuch as, for their lewd lives and notorious crimes, have been deprived of *Tonſure* and the *long robe*, which are the honourable badges of the Sacerdotal Function, are not to be looked upon or reputed as Prieſts, but ſuch as are reduced to a ſecular qualification; though, all this ſuppoſed, they do not loſe the divine Character of their Ordination. The caſe being thus fairly cleared up, we are content the Author himſelf ſhould be judge in the difference, appealing from himſelf miſ-informed to himſelf better informed, or leſs prepoſſeſſed, to decide, whether ſuch propoſitions as theſe, *are thoſe of the infamous Arch Heretick* Wiclef, *and whether in our Aſſemblies, we ſhould make it our buſineſs to cenſure their Cenſure.*

He further playes the Admoniſher, when he tells us, *that our endeavours would be more ſerviceable to the publick ſhould we proſecute the ſuppreſſion of the ſcandalous* LETTERS; *publiſhed,* (*as he ſayes*) *with ſo much defiance of puniſhment ever ſince ſo long a time againſt the honour of* Sorbonne *and all Divines.* But he ſays too much to be credited. For were it true, that thoſe *Letters* were publiſhed to the diſhonour of *Sorbonne* and all Divines, whence comes it to paſs that the Colledge of *Sorbonne* and all the Divines of the whole Church do not combine againſt them to have them condemned, prohibited, ſuppreſſed? Whence comes it that the *Jeſuits* (for whom this Secretary apologiſes all the way) make it their complaint wherever they come, that thoſe Letters are Levelled only againſt their Society? Whence comes it that only they of all others took the alarm thereat? *And if they are ſo much employed in fighting againſt the Enemies of the Church, and in courageouſly ſtanding up for the concernments of Jeſus Chriſt,* as this pamphlet would make us believe they are, whence comes it, that, when they pretend to refute the *Letters*, which are ſo inſupportable to them, they direct their Anſwers only to thoſe which oppoſe their corrupt doctrine, and that pernicious Libertiniſm which they introduce into Morality? How comes it that they are ſo ſilent as to the four firſt *Letters*? How can it be that they

have hardly a word to say of them, though they hold them to be injurious to the *Grace* of the son of God, and the sacred decisions of his Church? Needs there any more to demonstrate that they, out of a set design, forsake the cause of *Jesus Christ*, and slight the advantages of his divine spouse, when it lyes upon them to make good their own interests, and the transient lustre of their Society seems to be falling into some eclipse? Is this the glorious imployment they make such brags of? But how ere it be, we declare, that we do not think our selves concerned in those *Letters*, otherwise than it may be lawful for all others to be, that is, that we look on them as such as may somewhat further the discovery of errours, that so they may be the better avoided; leaving the judgment thereof to our Lords the Bishops.

This writer hath a further accusation against us, which is, *that we blow the coals of that heresie which is now breaking forth into flames in the house of God, and cruelly persecute those who make it their endeavour to quench it.* For which he adds this reproach, *that the injustice of our prosecution tends to the prejudice of Faith, and the re-establishment of* Jansenisme; yet further blaming us, *for that we are engaged in a combination, and endeavour to sacrifice the Masters of both ancient and modern Divinity to the passion of the* Jansenists, *so to be offered up as the publick victims of Heresie.* And so goes even to the end with discourses much of the same nature, very unworthy the name of a Christian, and most injurious to the Pastors of the Church.

----Tantæne animis cœlestibus iræ?

Who could ever have expected that a *Divine* should have treated us in these terms? Or imagine, that a spirit perpetually covered with the robe of Charity should persecute us with expressions so full of gall and so maliciously satyrical? However, we think it no hard matter to forgive him. But when we truly consider his language (which is far different from that of Heaven to the anointed ones of the Lord) we presently find, that he is but too close an imitator of those whom he vindicates, and that we may well

well take occaſion to tell him, *Verè & tu unus ex illis es, nam & loquela tua manifeſtum te facit.* For when they find themſelves called to account, either for attempting any thing againſt the Hierarchy of the Church, and the priviledges of the Paſtors thereof; or for maintaining the moſt diſſolute and moſt extravagant opinions of the late Caſuiſts, ſuch as are abſolutely deſtructive to the purity of Manners, they are in a manner reduced (out of an ingenious, but withal a diabolical piece of Reynardiſm) to this one evaſion, or rather injury of *Janſeniſts*, which they make their bulwark and laſt refuge, where being once gotten into, they think themſelves out of all danger, and whence they believe they may, without any fear, ſhoot the poiſoned arrows of the moſt cankered detraction againſt thoſe who only quarrel at their errors and irregularities.

And of this I have a clear and pertinent example to give you. For I beſeech you, ſir, do but conſider what relation there is between the Propoſitions condemned by the Conſtitution of *Innocent* X. which are the ſubject of *Janſeniſm*, and the doctrines now in queſtion, and whereof we demand the cenſure? The former are of *Grace* and *Free-will*, and the latter relate only to *Morality*. The former treat of the moſt ſublime, and moſt myſterious points of all Scholaſtical Divinity, ſuch as only Doctors, and the moſt knowing are able to look into; and the latter are only deciſions relating to the conduct of Chriſtian life, wherein it is requiſite that every one be inſtructed. What ground then have the *Jeſuits* to charge us with this injury? Upon what account do they make it their main buſineſs to perſwade the people, that their Paſtors who are their ſpiritual guides, and on whom depends the ſalvation of their ſouls, according to the Scripture, *ex quibus anima populi pendet*, countenance Hereticks, and make uſe of their arms? Or rather why would they have the world believe that there is a new Sect of Hereticks, and a ſort of enemies now riſing that ſet the Church on fire? We declare that we know not any, that we do not ſo much as ſee this fire, and that if we could perceive it, we would be among the firſt that ſhould endeavour to quench it. Whence comes it then, that they make ſuch an ignominious parallel as that

of comparing Prieſts and Paſtors of the Church to *Huſſites*, *Lutherans*, and *Calviniſts*, which is the greateſt affront and derogation they could have been guilty of in relation to the character and employment they have in the houſe of God? Is it that they would make them unſerviceable in their Functions, and their Miniſtry, by this injurious bringing of their faith into ſuſpicion, and by thoſe falſe impreſſions which they ſo much endeavour to make in thoſe whom God hath committed to their charge?

But what! Can it be objected to the Curez of *Rouen*. that they are not in an abſolute and perfect ſubmiſſion to all the orthodox truths of the Church? Do they not inſtruct their pariſhioners in the inviolable maximes of the Goſpel, and the adorable Myſteries of Religion? And do they not endeavour as much as lies in their power to reduce the enemies that oppoſe them? Is not their doctrine ſound, and their word irreprehenſible, as the Apoſtle would have it, in his Epiſtle to *Titus*? Is not their Arch-biſhop, to whom they are accountable, ſatisfied with their conduct, and the integrity of their Faith? Is not the whole City a ſufficient teſtimony of their good and wholſome inſtructions? And do not the *Jeſuits* know well enough, that we have all publiſhed the Popes Bull, and the Mandate of our Arch-biſhop concerning the *five propoſitions* juſtly condemned at *Rome*? Is there any one among us that hath maintained, taught, or preached any of them? Or hath otherwiſe diſſented from the ſacred Conſtitution of the Vicar of JESUS CHRIST?

Wherein then do the ſaid Curez countenance Hereticks? Wherein do they afford them their name and intereſt? As is impoſed upon them by the Libeller. What is it that makes them the cruel perſecutors of the children of the Church? Is it becauſe they prefer the moſt undefiled, and moſt ſacred rules of the Goſpel, before the dangerous inſtructions of the late Caſuiſts? Is it becauſe they are in love with the holineſs of the Church their Mother, and conceive a certain horror to ſee her defiled by her own children, through the doctrines of thoſe, who, incapable of being their Fathers, will needs be their dangerous Tutors and inſtructors? Is it becauſe they demand of their Arch-

biſhop,

biſhop, (the Judge of ſound and corrupt doctrine) the cenſure of thoſe pernicious propoſitions that are the deſtructive Vipers of all Morality? But are they not obliged to this watchfulneſs, to prevent the Tares from growing up in their Maſters field, and that the ſouls for which they are accountable at the Tribunal of God ſhould not be infected by that mortal poiſon? I can aſſure you, Sir, that they were not ſtirred up by any other motives in all this affair; that by the Grace of God, they will not be guided by any other; and that if their enemies will not give over perſecuting them and charging them with Calumnies, they will nevertheleſs endeavour the diſcharge of their duty, and as much as they can reaſſume more and more courage, to bring things ſo about, that Innocence and Truth may triumph over violence and Impoſture.

In the mean time, Sir, let us continue united in the ſpirit of peace and charity, in the midſt of theſe diſorders, which God will, in his good time, put a Period to. And let us withal generouſly maintain the concernments of our common Mother, whoſe breaſt, as it ought, ſo it ever ſhall even to the end of all ages, be ever full, as well of the moſt pure milk, and moſt powerful wine, of the celeſtial and divine truths of JESUS CHRIST, the Maſter, Doctor, and perpetual dictator of his Church, as of the precious treaſure and ineſtimable riches of his Graces, which he ſheds into all ſouls, but eſpecially the ſouls of the Faithful, in the quality of Saviour, deliverer, and univerſal Redeemer. Sir, be pleaſed to afford me your prayers to him, that I may not be ſo unhappy as to reſiſt his Grace, or deprive my ſelf of it by my unthankfulneſs towards him, and the abuſe of my Liberty. *I am, &c.*

A Petition of the Curez of Rouen *to Monſieur the Official, preſented the* 26. *of* October, 1656.

To Monſieur, the Official of *Rouen*, or to Monſieur his Vice-gerent.

The hum'le Petition of Maſter Peter Chreſtien *Curé of St.* Patrick's, *Mr.* William le Clerc, *Curé of St.* Andrew's; *Mr.* John de Sahurs, *Curé of St.* Peter's *du Chaſtel*; *and Mr.* Stephen de Fieux, *Curé of St.* Laurence; *on the behalf of themſelves and their Brethren the Curez of* Rouen.

Shewing,

THat within ſome few days paſt the Jeſuits of the Colledge that is within the ſaid City, and particularly Father *Briſacier*, F. *Berard*, and F. *de la Briere*, have diſperſed up and down to diverſe perſons, a ſcandalous Libel to the great diſparagement of the Petitioners, intituled; *The Anſwer of a Divine to the Propoſitions extracted out of the* LETTERS *of the* JANSENISTS, *by a certain Curé of* Rouen; *which anſwer hath been preſented to the right Reverend the Biſhops of the Aſſembly General of the Clergy.*

That the ſaid Libel is fraught with lies, falſe reports, impoſtures, and bitter calumnies very much to the diſparagement of your Petitioners. For the Author does therein lay it to their charge that they are the firſt kindlers of that fire which now begins to break forth in the houſe of God, and that they are the cruel perſecutors of thoſe who endeavour to quench it. That he further reproaches them, that though

though it is their duty to be tender and watchful over the Church, yet they ſhut their eyes ſo as not to ſee the danger that ſhe is in a manner fallen into, and that they are ſo far from making any oppoſition againſt her enemies, that they quarrel with her children. He ſays that they inſiſt upon the advantages which Hereticks pretend to have againſt her, and though he ſeems unwilling to lay an imputation of Hereſie equally on all, yet would he have them diſcover ſtrange ſymptomes thereof in that action of theirs. He charges them with a reproachful eaſineſs of nature, ſuch as inclines them to give credit to and countenance calumny. He ſays that the injuſtice of their proſecution tends in effect to the prejudice of Faith, and the reeſtabliſhment of *JANSENISME*. He blames them for traducing Monſieur *du Val*, as a criminal, not knowing what they do. He ſays that theſe Curez, (meaning the Petitioners) combine together in a deſign to ſacrifice the Maſters of both ancient and modern Divinity, to the paſſion of the *Janſeniſts*, and to offer them up as publick victims to Hereſie. He ſays that they proſecute a charge againſt all Catholick Univerſities, and all orthodox Doctors on the behalf of *Janſeniſme*. He ſays that the voice of the Paſtors of *Rouen* is no more than the Echo of thoſe malicious *Letters* that are written at *Port-Royal*, and ſold at *Charenton*; that the enterprize which the Curez of *Rouen* are engaged in, is frivolous, as to the deſign, and unworthy the proſecution of a prudent Man. To be ſhort, his writing is filled up with diverſe other expreſſions of the ſame nature, which are all moſt untrue, and tend very much to the diſcredit of the Petitioners; and he grounds all his injuries and all his reproaches on a matter of fact abſolutely ſuppoſed; that is to ſay, that the Petitioners have put in an information againſt thoſe whom this writer makes it ſo much his buſineſs to vindicate (whom he ſufficiently diſcovers to be no other than the *Jeſuits*) and have impeached them at the Tribunal of our Lords of the Aſſembly of the Clergy, of having corrupted the whole doctrine of Morality; ſuppoſing withal, but untruly, that the Petitioners had preſented to that honourable Aſſembly, an injurious Catalogue of the Propoſitions that concern Moral doctrine. Which is a falſity and palpable impoſture, ſince

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it is evident, that the Petitioners neither were ſent, nor did ſend to the Aſſembly, that they have not impeached any one, that they never preſented any Catalogue or any Propoſitions.

But the truth, as to the matter of fact, is this, that the Petitioners deſirous to be fully ſatisfied whether the doctrines that were contrary to the holineſs and purity of Chriſtian Morality, which ſo many learned and able perſons have ſo long ſince quarrelled with theſe Caſuiſts for, were really to be found in the Books of thoſe Authors, ſome of them, appointed by conſent of their Aſſembly, had accordingly undertaken the examination thereof: and having found in diverſe books of thoſe writers, the greateſt part of the propoſitions laid to their charge, they drew a faithful extract thereof, and having reported the whole buſineſs in another Aſſembly, they unanimouſly reſolved to have a Petition preſented to the Arch-biſhop, to demand of him the condemnation thereof. That this being accordingly put in execution, the Arch-biſhop had ſent up the ſaid petition, with the extracts thereunto annexed, to the Lords of the Aſſembly held at *Paris*, as being an affair of general concernment, and ſuch as the whole Church was intereſſed in. And having to that purpoſe ſent up Monſieur *Gaulde*, his Grand Vicar to make a report of the whole, with a Letter from himſelf, powerful and worthy his zeal, the ſaid Aſſembly took cognizance thereof, and immediately appointed certain Commiſſioners to examine the buſineſs, to the end, that upon the return of their report, they might proceed to judgment.

That the buſineſs came to this head as to matter of fact, is a thing ſo well known that the Author of the ſaid Libel could not be ignorant thereof. Whence it may be eaſily inferred that when he attributes to the petitioners, what hath been done only by the means of the Arch-biſhop, his main deſign was, to faſten all the injuries and invectives of his defamatory Pamphlet upon the ſaid Prelate. For it being a thing out of all diſpute, that neither the Curez of *Rouen*, nor yet thoſe of *Paris* preſented to the Aſſembly any propoſitions concerning Morality, and that there was not any thing of that kind brought thither, but by the means of

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our Arch-Bishop, yet does not this Detractor think it much openly to direct his calumnies against him under the name of the Curez of *Rouen*; affirming that the Hereticks, whom he makes the Authors of the propositions, daring not to appear themselves for fear of being dismissed with reproach, yet there hath not wanted some that durst present in so honourable an Assembly, what should rather have been cast into the fire.

And it is this bitter reflection of the Libeller which the Petitioners are most troubled at, as conceiving themselves less wounded in the disparagement they receive in their own reputation, than in the injury done their Head, whom the respect due to his eminent dignity should have secured from all the assaults of calumny, and that especially in an occurrence, wherein he hath been honoured with the elogies of our Lords the Prelates and the most considerable persons in the State, who have highly celebrated his prudence in the management of this whole affair.

Now though the said Libel be levelled against the said Arch-bishop after so audacious a manner, yet hath not that consideration any way hindred the *Jesuits* (who in all probability are the Authors thereof) from being the dispersers of it, and bringing it into diverse houses of Quality in this City; nay so far, that F. *de la Briere* hath distributed of them even in the Palace of the Arch-bishop, to diverse Ecclesiasticks of his Council.

These things being taken into consideration, as also that the said Pamphlet is derogatory to the honour of our said Lord the Arch-bishop, that it is fraught with malicious calumnies against the Petitioners, and falsely supposes that there are in this Diocese, and within this City such pernicious Hereticks as have sold their Souls to impiety, and heighten the flames of a new heresie, whereof the Author charges the Petitioners with a design of promoting and countenancing the re-establishment, as it is alledged in the said Libel hereunto annexed;

It is humbly prayed,

That you would be pleased to order the said Fathers Brisacier, Berard, *and* de la Briere *to appear before you in person, that*

that they may discover and declare from whom they had that defamatory Libel which they have distributed to diverse persons, as the Petitioners are able to prove and make appear, in case it be denyed. And that if it fall out, that the said Jesuits *will not appear and discover the Author of the said Libel, that it be taken for granted that they caused it to be Writ and Printed; and as such, and distributers of the same, that they be condemned to make reparation in point of honour to the Petitioners, as notorious detractors, impostors, and disturbers of the publick peace, and other penalties, which the Petitioners refer to the zeal and prudence of the Proctor general of the Arch-bishoprick to demand against them according to the evidence that he brought him; and to that end it is desired that he may be appointed to carry on the business joyntly with us. And it is further prayed that a probibition may be issued out that they may not for the future publish or distribute any such Libels upon pain of excommunication* ipso facto, *and other canonical punishments specified in the holy decrees, against the Authors of scandalous Libels, and that the Sentence which shall be passed hereupon be read and published in the several Churches, and other places where it shall be thought fit, that the People may be undeceiv'd, as to the calumnies, injuries, and defamatory impostures whereby the said Jesuits would blast the reputation of the Petitioners in the said Libel, And you will do Justice.*

And signed by the said *Chrestien*, *le Clerc*, *de Faburs*, *de Fieux*; & *le Vigner* Proctor, with their several Subscriptions.

A REMONSTRANCE

Of the Reverend

The Curez of PARIS *to their Lords of the Aſſembly General of the* CLERGY.

When they preſented to them a Continuation of the Extract of diverſe pernicious Propoſitions advanc'd by the late Caſuiſts.

MAY IT PLEASE YOUR HONOURS,

THe favourable reception we have found in your honourable Aſſembly ſeems not to us a leſs remarkable diſcovery of your Goodneſs towards us, than of your zeal for the undefiledneſs of Chriſtian Morality. We have inferred from it, to our more than ordinary comfort; that all the artifices which ſome have made uſe of to bring an odium upon us, have not prov'd ſo effectual as to ſurpriſe you, and to make you in the leaſt meaſure unſatisfied of our inviolable ſubmiſſion to Epiſcopal Authority. And certainly it muſt needs be a ſtrange thing, that thoſe who make it their main buſineſs to render it as deſpicable as they can, and have ſo often given you occaſion to oppoſe their Attempts againſt the Hierarchie, ſhould be guilty of an imagination that they could raiſe jealouſies in you of thoſe, who think it a glory to them, that they have not any priviledges whereby they might be exempted from the dependance they have on their Prelates.

For your Honours may be pleas'd to conſider, that they could not upon any occaſion betray a more groundleſs pre-

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tence of their detraction, ſince that, ever ſince the firſt breaking forth of this buſineſs to the preſent, we have not done any thing but what diſcovers the reſpect we have for your ſacred dignity. The Reverend Clergy of *Rouen* who firſt ſet this buſineſs on foot, and made the firſt complaints about it, brought it before their Arch-biſhop; all the end that we had in countenancing and furthering what they did, was only to make a joynt addreſs to your Aſſembly; and when we ſolicited the Curez of the other Dioceſſes to joyn alſo with us, we were very far from thinking it ſhould be done with any derogation from their Biſhops. Your honours will, we hope, have that opinion of us, that we are not to learn the obligations that lye upon us, or the limits of our duty. We thought it a breach thereof to continue any longer ſilent, when we ſee the Church over-grown with a poyſonous Morality, more corrupt than that of Pagans themſelves; nor are we ignorant on the other ſide, that we are excuſable in the ſight of God, by diſcovering the horrour we conceive thereat in our endeavours to raiſe an impreſſion of it in all the ſouls committed to our charge, and in addreſſing our ſelves to the Princes of the Church, to repreſent unto them the pernicious conſequences thereof.

It lies upon your Honours to prevent the further progreſs thereof by a legal and authentick condemnation, ſince it is to your Authority that God hath particularly committed the diſcernment of ſound and corrupt doctrine, and the care of being guides to the People of God, by rules that are wholly divine, according to the word of the great Pope, *Innocent* I. to a certain Arch-biſhop of *France*; *Diſciplinâ deificâ populum erudire debemus.* And that which is added by the ſame Pope, in the place before mentioned, *viz.* that it is to be feared, that the ſilence of the Biſhops be not taken for their conſent to the diſſolution of Morality, *Ne ſilentio noſtro exiſtimemur his præbere conſenſum, dicente Domino, Videbas furem, & currebas cum eo*, is, at this time, more conſiderable than ever. For the extravagance of theſe writers is come to that height, that making their advantages of the lenity of the Church in point of toleration, they preſume to affirm it openly, that ſhe countenances their irregularities, becauſe ſhe ſuffers them. This is no more than

than what hath already been made appear to your Honours out of F. *Bauny* a Jeſuite, and what may be ſeen yet further in another of the ſame Society, whoſe name is *Maſcarennas*, who being equally deſirous with F. *Bauny* to eſtabliſh this extravagant propoſition, *That it is ſufficient, ſo as to fulfill the precept of hearing Maſs, if a man hears two halves at the ſame time from ſeveral Prieſts*, imagines it excellently well maintain'd by this erroneous and dangerous principle, *That the Church, without any oppoſition, ſuffering that opinion ſhould be publiſhed, is an argument that ſhe approves it.*

This Maxime which carries within it, without exception, all the Errours which theſe Caſuiſts have publiſh'd, muſt needs oblige your honours to find out ſome ſpeedy remedy againſt evils that grow daily more and more predominant, and which thoſe that introduce them endeavour to eſtabliſh by principles that make them incapable of any remedy. For their temerity is come to that pitch, as to pretend that the Authority of the Biſhops cannot give them any check. They have made no difficulty to maintain, (as you may perceive by the Extracts which we now preſent you with of a new draught) *That the* Biſhops *cannot prohibit the Books of the* Caſuiſts, *ſuch as are thoſe of* Diana, (one of the moſt extravagant that ever were) *otherwiſe than as Merchandiſes, or, at the worſt, but as prejudicial by accident, and not condemn them as evil in themſelves: and that, when four or five of theſe Authors agree in the ſame opinion, it is ſo far probable and ſafe in point of conſcience, that unleſs the Church makes the contrary thereto an Article of Faith, it can no more ceaſe to be ſuch, than four can ceaſe to be four.*

Thus is it, may it pleaſe your honours, that theſe writers do at the ſame time inveſt ſimple private Men with a pernicious power to overturn at their pleaſure all Chriſtian Morality, and would deveſt the Succeſſors of the Apoſtles of the right which JESUS CHRIST hath endu'd them with, to prevent the extravagances of Man's wit from corrupting the truth of his Goſpel. But this alſo conſidered muſt needs engage you the more to make them feel the weight of that Authority, which they would deprive you of, and revive, to the advantage of the whole Church,

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the examples of your Predeceſſors and your own.

It is not unknown to your honours, how that in the beginning of the Ninth age, the Church of *France* did by the ſeverity of her Canons, put a ſtop to a licentiouſneſs much leſs conſiderable than that which is now ſo prevalent. There ſtarted up of a ſudden a many trivial writers, who put out a ſort of books called *Penitentials*, to regulate, as they thought fit, the penance to be inflicted on Penitents, according to the diverſity of ſins. But having by that erroneous indulgence deviated very much from the regulations ſpecified in the Canons, the Biſhops of *France* aſſembled in the II. Council of *Chaalons* upon *Saone*, and in the VI. of *Paris*, ordered, That all Prieſts ſhould forbear making any account of thoſe *Penitential Books*, as alſo that they ſhould be abſolutely aboliſhed, nay burnt, to the end they might not prove an occaſion to deceive the Prieſts that read them, and conſequently the People. *Whereas there are many Prieſts*, ſays the Council of *Paris*, Can. 32. *who either out of negligence or ignorance inflict penances on thoſe that confeſs their ſins, otherwiſe than it is provided by the Canonical Conſtitutions, making uſe, to that purpoſe, of certain writings which they call Penitentials, contrary to the holy Canons, and by that means cure not the wounds made by ſin, but cheriſh and continue ſinners therein by an over-indulgent dreſſing thereof, drawing upon themſelves that malediction of the Prophet*; Woe unto thoſe that ſowe Pillows to all Elbows, and make cuſhions for the heads of Men to ſeduce them; *we have ordered, by a general conſent, that every Biſhop ſhall within his Dioceſe cauſe ſtrict ſearch to be made after thoſe erroneous writings, and having found them, ſhall cauſe them to be burnt, to the end, that ſuch Prieſts as are ignorant may not any longer make uſe thereof to the deſtruction of ſouls.*

Now we humbly intreat your honours to conſider what compariſon there is between the exceſſes againſt which theſe holy Biſhops your Predeceſſors have acted with ſo much zeal, and thoſe whereof we now humbly beg the ſuppreſſion? It was not laid to the charge of thoſe compoſers of *Penitential Directions*, that they had excus'd or authoris'd crimes, but only, that they had taught the Prieſts to inflict penances leſs ſevere than thoſe that were preſcribed by the Canons.

Canons. Nay, even as to that point, how much more reſerv'd were they than thoſe of this age? For the greateſt licentiouſneſs they are tax'd with is that which is condemned by the ſame Council in the 34. Canon, *viz.* that they had impos'd on a deteſtable crime a penance of leſs continuance than 25 years, which was the time preſcribed by the Council of *Ancyra*, whereas theſe now reigning think it not enough to take away all the puniſhments impos'd by the late Popes on the ſame crime, but are ſo preſumptuous as to maintain, that thoſe Confeſſors that are careful to promote the ſpiritual good of Mens ſouls ought to ſend the Laicks to the holy Communion, and the Prieſts to the Altar the very day, that they had committed thoſe abominations, worthy of all the fires of Heaven, Earth, and Hell.

Thus have we diſcover'd to your Honours the proceedings of thoſe exemplary Men that have preceded you in the government of the *Gallican* Church. They have not given way, as they ſay themſelves, *that the faithful ſhould be abus'd by vain hopes, and the deceitful promiſes, which they might flatter themſelves with out of corrupt Books.* And it muſt needs be by following ſo wholeſome an example, that you have already broken the Ice, and put a ſtop to this torrent of licentiouſneſs and errors, by condemning the Books of the ſaid Father *Bauny*, who publiſhed them in *France, as containing Propoſitions inclining Men to Libertiniſme and the corruption of good manners, and doing violence to the Natural right, and the Law of Nations, excuſing Blaſphemies, Uſuries, Simonies, and diverſe other the moſt enormous ſins, as if they were light peccadillo's.*

But the injurious contempt wherewith your cenſure hath been received by ſome, who maintain that Author, even ſince your condemnation of him, as being not guilty of any irregularity in point of Morality, and cauſe his books to be reprinted without the leaſt correction or alteration, is enough to convince you, that ſince the miſchief ſtill continues, and grows more and more predominant by time, there is a neceſſity the ſame remedies ſhould be continued, and that others ſhould be apply'd that are more effectual.

The eyes of the whole Church are upon your honours in

this affair; her honour is but too much concern'd in it, ſhe cannot any longer bear either with the reproaches of *Hereticks* her enemies, who endeavour her diſparagement by attributing to her theſe pernicious maximes, or the temerity of ſome of her own children, who conſpire with the others to faſten the ſame ſcandal on her. For is it not the greateſt ſcandal that ever happened to the Church of JESUS CHRIST, that, while Hereticks are ſo preſumptuous as to impute to the whole body of Catholicks the licentiouſneſſes of ſome particular perſons, there ſhould be, at the ſame time, whole Societies that acknowledge them, that juſtifie their accuſation, that would have the ſtrangeſt extravagances accounted *Roman* Traditions, and are grown to that height of preſumption as to pretend that Men cannot quarrel at theſe irregularities, without being of the number of the *Calviniſts*, or at leaſt countenancing them?

Will not the Church diſclaim theſe temerarious wretches? Will ſhe not make a publick diſcovery of the horrour ſhe conceives thereat? Shall it ever be ſaid, that for a Man to be a Catholick, he muſt approve domeſtick infidelities and uſuries with Father *Bauny*, Simony, with *Valentia*, the lawfulneſs of Murther to avoid a box o'th' ear, with *Leſſius*, Aſſaſſinations for calumnies, with Father *Amicus*, impoſtures and falſe accuſations, with *Caramuel*? Shall it be ſaid, that a Man muſt entertain all the pernicious or extravagant deciſions of *Eſcobar* for myſteries revealed by JESUS CHRIST, and that he cannot make any complaint againſt them, but he muſt be immediately treated as an Heretick? This is the affront that ſome would have put upon the reverend, the Curez of *Rouen*, by a virulent Pamphlet, under the form of a Petition preſented to your Aſſembly, and yet hath not any name to it (which is a kind of proceeding never heard of before) becauſe, as it ſhould ſeem the Authors of that ſcandalous piece would gladly have play'd the wolves with thoſe that hit them in the teeth with their Morality, and tear them in pieces, but durſt not diſcover themſelves, ſo to avoid the puniſhment they might deſerve for their inſolence.

In that piece your honours may diſcover ſome tracks of that confidence whereby they vindicate their moſt dange-

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ſous maximes, They think it not enough to maintain them as tolerable, no, they would have them receiv'd as articles of Faith, which a man cannot deny without falling into *Lutheraniſm.* This is the account they give in that Pamphlet, of what is taught by Father *Bauny*, *That to make an action imputable as Sin, it is neceſſary it ſhould proceed from a man that ſees, that knowes, that conſiders what there is of good or evil therein, and that before this ſight and reflection of the mind, it is neither good nor bad.* Their propoſition, which palpably excuſes an infinite number of Sins, and which, as ſuch, was condemn'd by the Colledge of *Sorbonne* in it's Cenſure of the firſt of *July* 1641. in theſe words, *falſa, viamque aperit ad excuſandas excuſationes in peccatis*, is grown up of a ſudden, if we believe the Partiſans of that Caſuiſt, a point of the doctrine of the Church, *taught by S.* Thomas *with all Catholicks, and oppos'd only by* Lutherans *and* Calviniſts. Theſe are their own expreſſions but full of falſity and impoſture. For where hath S. *Thomas* ever taught that doctrine, he, who maintains every where, that a man's ignorance of thoſe things which he ought to have known excuſes him not from ſin; 1. 2. q. 77. 2. 2. and 3. and qu. 78. 2. 1. and that men commit an infinite number of crimes without having any other ſight thereof than that of complying with their paſſions, and without making any reflection whether what they do be good or evil in the ſight of God, 1. 2. q. 77. 2. 2. And how dare they affirm, that all Catholicks are of the ſame opinion, when their own Caſuiſts, who are the moſt guilty of diſſolution of all Catholicks, and the moſt inclin'd to embrace thoſe opinions that flatter the humours of men, are not all of that judgment? For *Eſcobar* makes it a point of his problematical Theologie, *Lib.* 1. probl. 17. and cites thoſe Divines even of his own Society who hold the contrary to that opinion of F. *Bauny*, Condemned by the Colledge of *Sorbonne*, which yet they now dare impoſe upon the whole Church.

This your honours may be pleas'd to look on as a remarkable example of the original and progreſs of their PROBABILITIES. They are *litter'd* at firſt imperfectly with ſome *doubt*; then are they *lick'd* into the de-

gree of *probable and ſafe in point of conſcience*; and thence, by the advantage of confidence, that loſes nothing by continuance, they are reduc'd to the predicament of *certain Truths*, and they that oppoſe them chargeable with *Hereſie*, even after they had been cenſur'd by whole *Univerſities*.

Nor indeed do they much diſſemble the Novelty of their opinions, or their firſt productions. They very ſincerely acknowledge that they are ordinarily hatch'd by the temerity of ſome particular perſon, who, under pretence of ſome *probable reaſon* that comes into his mind, preſumes to oppoſe the common ſentiment of all other Divines, and forms out of his own a *probable opinion*, which Time afterwards ripens and confirms. This is the acknowledgement of *Eſcobar*, in theſe words, *Tom. 1. in Præl. cap. 4. Though many perſons have treated of a matter with great care, and happen to be all of the ſame opinion after they had well conſidered the reaſons thereof, yet is it my judgment that a learned man may nevertheleſs, with ſome probability, be of a contrary opinion, if he ſees there is any reaſon that is very pregnant for his ſentiment, and finds that the others have not ſufficiently clear'd up the buſineſs. For thus were probable opinions firſt introduc'd into the Schools.* HOC ENIM MODO PROBABILES OPINIONES FUERE IN SCHOLAS INTRODUCTÆ. *And to be ſhort* (adds he a litte lower) *all theſe opinions, when they come firſt into the world, owe their production to* ONE SINGLE AUTHOR. *Whereupon, another Doctor agrees with him, becauſe that opinion, though newly advanc'd, ſeems probable to him.* CERTE *quælibet opinio* DUM SUSCITATUR, AB UNO ORTUM HABET AUTHORE. *Poſtea alius alii conſentiens ideo aſſenſum præſtitit, quia* RECENS ADINVENTA *opinio ſibi viſa eſt probabilis.*

Nay, this is not always neceſſary. There are ſome probable opinions that proceed from no other dam than blind chance. Be it ſuppoſed that a Doctor, without ſo much as minding what he did, hath broached ſome new and ſtrange imagination, which he himſelf thought not probable; There needs no more to give another Doctor occaſion to make a new diſcovery in the Country of Probability. And this is no more than is ingenuouſly confeſſed by the ſame

Eſcobar,

Eſcobar, in theſe terms: *I do not only conclude an opinion to be probable when he that firſt found it out, judges it to be probable, and confirms it with a probable reaſon: But even when a doctrine, advanced by a Doctor, is approved neither by himſelf, nor any other as true* (ETSI DOCTRINA ADDUCTA A DOCTORE, NEC A SE, NEC AB ALIO VERA ESSE AFFIRMETUR) *but is only propoſed as an argument to which an anſwer is required, or caſually brought in to explicate ſome other, or haply by way of inſtance, I nevertheleſs bring it into the qualification of* probable opinions, *when I find it maintainable by a rational reaſon*, SI RATIONABILI RATIONE INNITI VIDEO.

And yet your Honours may be pleaſed to take notice, that theſe fantaſtick conceits, which they themſelves acknowledge to be new, and newly introduced into the Schools, which they confeſs to be the aerial iſſue of their own ſpirits, the moſt corrupt of all Maſters, according to that remarkable expreſſion of St. *Hierome*; *non quod à me ipſo didici, hoc eſt à præſumptione, peſſimo præceptore*; theſe imaginations, unknown, according to their own acknowledgement, to all antiquity, are nevertheleſs to be thought certain and infallible paths to lead men to heaven. For it being their main deſign only to flatter men, and to bring them to their lure, they ſaw well enough, that it would amount to nothing to invent probable remiſſions of duty, if thoſe that follow'd them drew no other advantage thence, than that they were probably ſaved and probably damned. They have therefore thought themſelves obliged to get higher, and by a Myſtery unknown to all Divinity and Reaſon make an allyance between probable ſinning, and the certainty of not ſinning.

Be pleaſed then to conſider the ſtrange ratiocination of all theſe late writers. If I kill another for a box on the ear, it is probable that I ſhall not ſin, according to *Leſſius*, *Filliucius*, *Baldellus*: it is alſo probable that I ſhall ſin, according to all the *Ancients*; it is therefore certain that I ſhall not ſin, by the principle of *Probability*. Whence it may be further inferred, that when ever they affirm it to be doubtful whether an action be a ſin, and contrary to the Law of God, they with the ſame breath maintain, that it is not doubtful, but undeniable, that if a man does it, he com-

mits not any ſin in the ſight of God.

'Tis upon this new kind of Logick of concluding a certainty from an uncertainty, that they have laid the foundation of all Chriſtian Morality, taking this always as an undeniable principle, That all the contrary opinions of the Caſuiſts are equally ſafe. OMNES OPINIONES PROBABILES SUNT ÆQUE TUTÆ. Not but that they are very ſenſible, that, of two contrary opinions upon the ſame point of Morality, it is neceſſary that one be true, and the other falſe; that one be conſonant to the law of God, and the other contrary thereto; but they nevertheleſs ſtand upon it, that being both probable, becauſe there are Caſuiſts that hold as well one as the other, the conſcience derives equal ſecurity from both; that the judgments of men, even when they are deceived and pervert the divine Law, puts us out of all danger as to what we might expect from the Law of God; and laſtly, that we may make as great advantages in our journey towards heaven, of a probable falſity, as of the moſt certain Truth; UT QUAMCUNQUE, as *Eſcobar* affirms, VIARUM PRIMO DIVERSARUM INIERINT HOMINES, RECTA TENDANT AD SUPEROS.

What then muſt we think will become of that terrible ſaying of the wiſe man, which he hath repeated in two ſeveral places, as it were to make a greater impreſſion thereof in our minds, *There is a way that ſeemeth ſtraight unto man, and yet is that which leadeth unto hell*; If there needs no more than that a way ſeem ſtraight to ſome Caſuiſt to lead us in a direct line to heaven, even when it is not ſtraight in the ſight of God? And what account will there be had of theſe words of JESUS CHRIST, *If the blind lead the blind, both fall into the ditch*, if two Caſuiſts, whereof the one is blind the other illuminated, becauſe the one maintains that which is true, the other that which is falſe, are as infallible guides one as another?

We might have produced to your honours a whole cloud of Fathers, whoſe judgments are abſolutely oppoſite to this ſo dangerous imagination of theſe Caſuiſts; but we have thought it enough to weigh them by the doctrine only of S. *Thomas*, who eſtabliſhes a quite contrary maxime, which he makes uſe of as a certain principle whereby to reſolve

other

other queſtions. For whereas there were in his time different opinions concerning this point, *viz.* whether it were lawful for a man to have a plurality of Prebendaries, as he himſelf acknowledges, *quodl. 9. art. 15. Inveniuntur Theologi Theologis, & Juriſtæ Juriſtis contraria ſentire.* He therefore puts it to the queſtion in his *Quodl. 8. art. 13.* Whether this contrariety of opinions were a ſufficient ground for a man to forbear the having of more than one, becauſe he could not do it without running himſelf into ſome danger of ſinning. Now according to this new myſtery of *Probability*, there was not the leaſt occaſion to make any ſuch queſtion, it being evident, that a man might with ſafety of conſcience follow whether he thought good of the two opinions ſo authorized, and that there were not the leaſt danger of ſinning in either the one or the other. But the Divinity of that Saint is far different from this latter, and men were haply in his time ignorant of this ſo commodious an invention of complying with all the world. *A man,* ſaith he, *becomes guilty of ſin, two manner of ways; one by acting againſt the Law of God, the other by acting againſt his own Conſcience.* NOW THAT WHICH IS DONE AGAINST THE LAW OF GOD is ALWAYS EVIL, *and is not to be excuſed though it be according to a mans Conſcience. When there are therefore two contrary opinions of the ſame thing, it muſt neceſſarily be, that one is true and the other falſe; and conſequently, either the opinion of thoſe Doctors that maintain it to be unlawful to have ſeveral prebends, is true, and if it be ſo, be* WHO ACTS CONTRARY TO THAT TRUE OPINION, AND CONSEQUENTLY CONTRARY TO THE LAW OF GOD, IS NOT TO BE EXEMPTED FROM SIN, THOUGH HE DO NOT THEREIN ACT AGAINST HIS CONSCIENCE. *But if that opinion be falſe, and that it were lawful according to the law of God to have a plurality of Prebends, he that ſhould be perſwaded of it, ſhould not ſin,* &c.

Now we are to repreſent to your honours that this erroneous confidence in the opinions of men, though contrary to truth, which is ſo formally condemned by S. *Thomas*, after the Fathers, and according to the Scripture, is now become the main hinge upon which they pretend that all

cases of Conscience ought to be turned about. These late writers treat as ignorant all those that are not of their opinion; IGNORANTIÆ INVIDENTI CONDOLEAS, says *Caramuel*, upon that occasion; nay they are so far from any fear of the dreadful consequences of this irreclaimable liberty they take to reduce all things to the predicament of *Probabilities*, that they conceive it to be an extraordinary service done to the Church, to multiply them as much as they can. They out-vye one the other who shall invent most, and the greatest Panegyricks they make one the other, is grounded upon their introduction into the world of the greatest number of new Probabilities. *I have a reverence* (*says* Caramuel) *for the ingenuity of the learned* Diana: *He must needs be an envious person who does not acknowledge, that by his industry many opinions are grown probable, which were not such before him, and consequently that those who follow them sin not, though they had sinned before.* 'Tis by the means of this infinite multitude of different probable opinions, whereof some are true, others false, that they so presumptuously give out themselves, that they have found several ways to go to heaven, such as extremely facilitate the salvation of mankind; for that if there were no other than the path of Truth, which is upon every point, the same and indivisible, *men would find it too great a difficulty to travel in it, and one would be forced to jostle the other out of his way.*

We cannot without horror and shame entertain your honours with these extravagances; but they are such only in their own principle, since they are but too too formally inferred from it. For if it be true that the Authority of these Casuists can make opinions probable, and that it must be supposed that all probable opinions may safely be followed, as to matter of conscience, though they permit a man to do that which is evil in it self, and contrary to the eternal truth; they have very much reason to conclude thence that the whole Church is extremely obliged to them, for that they have made Salvation a thing so easie for her children to attain to, by the multitude of probable opinions, which they make it so much their boast that they have lately found out. But do they not withal give us just ground

ground to complain with the learned and pious *Guigues*, General of the Carthusians: *O Apostolorum tempora infelicissima! O viros illos ignorantiæ tenebris involutos, & omni miseratione dignissimos! qui ut ut ad vitam pertingerent, propter verba laborum Dei, tam duras vias custodiebant, & hæc nostra compendia nesciebant.* 'O how unhappy were 'the Apostles in their times! O how did those that lived 'then grope in deplorable darkness! How were they to be 'bemoaned that they were not acquainted with any other 'way to go to heaven than those rough and austere ones 'which were chalked them by the word of God, and were 'ignorant of all these shifts and compendious methods of 'Probable opinions, never found out till this age of ours.

We doubt not but your honours are sufficiently satisfied of the strangeness of this doctrine in it self, and to what dreadful extravagancies it may open a gap and give encouragement. All errors in matter of Morality are very dangerous, because they corrupt the Judgment, which discerns between good and evil, and is the original of all actions. But this principle of *Probability* is much more dangerous, in so much that it may be called the general poison of those envenom'd sources, which communicates to them a particular infection far greater than that which they have of themselves. For instance, it must certainly be a damnable extravagance of opinion, to maintain, as F. *Amicus* and *Caramuel* do, that men that have devoted their selves to a Religious kind of life (and therefore with much more reason those that are of the world) may kill those that intend to calumniate them: But the fear of damnation for following these Casuists, might haply stop their hands who were inclined thereto, if at the same time it were not demonstrated according to the general doctrine of Probability, that, of two probable opinions, it is as safe to follow one as the other, and consequently that there is as little danger of offending God by killing, as there is in not killing.

It were therefore but to little purpose for the Church to condemn the particular sallies of Licentiousness which these late Casuists are guilty of, if your honours do not also take away that root whence they all derive life and growth.

All

All the acknowledgment they will make of your Cenſure, ſhall be to confeſs that your ſentiments are probable, but that they hinder not but that theirs are ſo too. Of this evaſion of theirs your honours have daily experience in their attempts againſt the Hierarchy. For when they would maintain, for inſtance, that the Regulars of any Religious Order, may with a ſafe conſcience make uſe of thoſe priviledges which are expreſly revoked by the Council of *Trent*; that having preſented themſelves before you, though you had refuſed to approve them, they have nevertheleſs, in defiance of your Authority, a power to hear Confeſſions; and laſtly, that having been once approved, they cannot be afterwards revoked, upon what do they ground all theſe ſo illegal pretenſions? Upon the authority of one *Lopez*, one *Henriquez*, one *Sanchez*, one *Rodriguez*, one *Villalobos*, one *Portellus*, one *Diana*, and others of the ſame metal, which are much more than needs to make an opinion Probable. And if you ſhould oppoſe your Decrees to the temerity of theſe Caſuiſts, all the advantage you ſhall make of it will be, that you ſhall alſo make your opinion probable; your honours ſhall be cited as Maintainers of the negative, and *Eſcobar* ſhall diſcourſe thus upon the whole: *Regulares* POSSUNT ET NON POSSUNT, *in foro conſcientiæ, ſuis uti privilegiis quæ ſunt expreſſe per Tridentinum revocata, Lib. 6. Probl. 16. p. 192.* SUFFICIT ET NON SUFFICIT *petere approbationem, ut Regularis, ſi injuſtè ei denegetur, cenſeatur jure approbatus, Lib. 7. Probl. 30. p. 269.* That is to ſay, in a word, ſome hold the affirmative, others the Negative, you may believe, and you may do what you think good your ſelf.

Nor is it any more difficulty for your honours to imagine what confuſion, and what diſturbances this principle of *Probability* may occaſion in the *State*, and what a bane it may prove to civil Society, when it ſhall be joyned with their other maximes. Put the caſe that Judges have any inclinations to favour their Friends, or to be revenged of their enemies, what encouragement will they not find to pervert all juſtice, with ſafety of conſcience, in this maxime of *Eſcobar* and four other Caſuiſts; namely, *That they*

are

are not obliged to follow the more probable opinion, but that they may give sentence for him, who seems to have less right of his side, and whose cause is made good by less probable reasons? In like manner if the people fall into an humour of Rebellion, what pretences may they not find to colour their defection, in that other maxime of the same Author, *viz. That they may without any cause shewn, choose whether they will submit or no, to the ordinances of their Princes, though after a legal publication thereof*; If they have no mind to pay Taxes, shall they ever be to seek for a lawful excuse to be exempted, since that to effect it, there needs no more, according to these Casuists, than a little probability, even though they cannot deny but that their Prince hath as much if not more reason to impose a Contribution upon them, than they have to deny the payment thereof: But we shall not trouble your honours with any more as to that point. What we have, and might say of it, we think too horrid to express. We have only said a word or two at the beginning of our Extract of Probability, which is enough to satisfie all those who have any affection for their Prince, as God obliges them to have, of what consequence this doctrine is, and how likely it is to revive, in such emergencies, as cannot be foreseen, but ought always to be feared, the detestable maximes of a great number of these Casuists, contrary to the safety of their persons, and the soveraign power which they derive only from God himself? They may seem to be suppressed, but they will never be absolutely extinguished, while they flatter men with an assurance that they do not sin when they follow these late Authors, and that even when what they teach, is, in effect, contrary to the Law of God.

These things well considered, who cannot but admire the strange confidence of some persons, who would have the complaints we have put up to your honours against these seditious maximes, to be lookt on no otherwise than as an attempt prejudicial to the well-fare of the State? But our comfort is, that those who make it their business with so much zeal to promote the security and aggrandization thereof, are but too well assured of our perfect and inviolable fidelity thereto, ever to give any entertainment to those bad

bad impreſſions which ſome would have raiſed in them of us. It is well known that in the aſſemblies where we are wont to meet, and which are authoriſed, not only by the cuſtom and approbation of our Arch-biſhops but alſo by the Letters which it hath pleaſed his Majeſty to ſend us to that purpoſe, there is not the leaſt diſcourſe had concerning the publick affairs; no, our employment is about other things; Our thoughts are taken up only with the concernments of our Pariſhes, and the ſpiritual good of the Souls committed to our charge, becauſe that is the main deſign of our Functions.

Nor is it any other intereſt than that of thoſe Souls, ſo precious in the account of JESUS CHRIST, that obliges us to addreſs our ſelves to your honours, to beſeech you, by the exerciſe of your Authority, to prevent the further eſtabliſhment of theſe ſtrange corruptions, now ſo much in vogue, to the diſhonour of Catholicks, and the ſcandal of hereticks. The Cenſure you ſhall paſs upon them muſt needs be of extraordinary advantage to the Church, nay even to thoſe that are the maintainers and publiſhers of them; for if they acknowledge and ſubmit to your Decrees, they will return into the way of Truth, out of which they had ſo ſtrangely wandred; and if they oppoſe them, as it is their ordinary courſe to do, it will be with this diſadvantage to them, that they ſhall loſe that erroneous belief whence they derive a power to deceive Souls, and which is, as well in regard of themſelves as of others, of all misfortunes the moſt deplorable. How ere it happen, you will deliver your own ſouls, according to the language of the Scripture, and the ſentence of publick condemnation which you ſhall paſs upon theſe pernicious opinions, ſhall prove your vindication before the tribunal of JESUS CHRIST, who will require a ſtrict account of the Paſtors of his Church, for all the abuſes, and all the diſorders, which they ſhall not have endeavoured to ſuppreſs.

But for our parts who are only called to the participation of a ſmall glimpſe of that power, whereof your honours ſhine in the meridian luſtre, all that lies in our power to do, is, to let you know, how earneſtly we deſire

ſire and pray for the reeſtabliſhment of Chriſtian Morality in its pureneſs and perfection, and by crying down theſe unhappy maximes among the people committed to our charge, preſerve nevertheleſs union and peace even with thoſe that maintain them, according to theſe excellent words of S. *Auguſtine*, *Quiſquis vel quod poteſt arguendo corrigit, vel quod corrigere non poteſt, ſalvo pacis vinculo, excludit, vel quod, ſalvo pacis vinculo excludere non poteſt, æquitate improbat, firmitate ſupportat, hic eſt pacificus, & ab iſto maledicto quod Scriptura dicit, Væ his qui dicunt quod nequam bonum eſt, & quod bonum eſt nequam, omnino liber, prorsùs ſecurus, penitùs alienus.*

Thus concluded and ordered in the Aſſembly of the Reverend the Curez of *Paris*, and preſented to the honourable the Aſſembly General of the Clergy.

November 24. 1656. and ſigned,

ROUSS, Curé of St. Roch Syndic. DU PUYS, Curé of the Sts. Innocents Syndic.

THE

THE PRINCIPLES AND CONSEQUENCES OF PROBABILITY.

Explicated by CARAMUEL, *one of the most eminent among the late Casuists, in a Book of his Printed in the Year* 1652. *intituled,*

THEOLOGIA FUNDAMENTALIS.

'THis Extract comprehends the general Principle of the 'new Morality, which is, the doctrin of *Probability*. 'The whole doctrin hath been taken out of one single Au- 'thor, to the end, it might be the better perceived, that 'they are not loose and stragling Maximes that are not 'maintained but separately, and accordingly are not to be 'thought to have any correspondence. To that effect, have 'we made choice of one of the most eminent and most lear- 'ned of these Casuists, named *CARAMUEL*, a Man 'yet living, and a Person looked upon by the rest, as *the 'torch of all the great Wits of this Age, ingeniorum facem,* 'and one that is of such account among them, that they 'cannot be perswaded, that what the *great Caramuel*, as 'they call him, hath approved, should be condemned by 'any one. Nor is it on the other side to be doubted but 'that he is excellently well read in the doctrin of these late 'Authors, since he openly professes that he reads in a man- 'ner

'ner no books but theirs, and that he ſhould think his time 'loſt in reading the ancient Fathers. This is no more than 'what he declares himſelf in theſe words, *p.* 22. whence 'may be given a great gueſs of the genius of the Man. *Non ego multum temporis impendo, aut PERDO, in veterum (Patrum) libris legendis; non quod contemnam illos, ſed quod omnia quæ pulchrè cogitârunt, jam ſint à junioribus ſummo ſtudio & ingenio elimata.*

'For the better underſtanding therefore of the doctrin of 'Probability, which is the Trojan horſe, wherein is con-'tained all the learning of theſe Caſuiſts, it is to be obſer-'ved, that the queſtion is not whether there are probable 'opinions in Morality? That there are ſuch, it is generally 'granted by all, though the number of them be infinitely 'leſs than what is imagined by thoſe who make it their bu-'ſineſs to reduce the moſt infallible rules of manners into 'problematical queſtions, and can, without bluſhing, put 'out whole Volumes full of ſuch deciſions as theſe, never 'heard of before among Divines; *Eſt, & non eſt; licet, & 'non licet; peccat, & non peccat; tenetur, & non tenetur; 'ſufficit, & non ſufficit*, as if the School of *Jeſus Chriſt* 'were of a ſudden degenerated into a School of Scepticks 'and Pyrrhonians.

'But the deadly poyſon of this doctrin conſiſts in the fatal 'conjunctions of theſe *four* Maximes, which derive their 'unhappy influences on all the reſt.

'The *firſt* is, that, when there are different probable opi-'nions upon any point, and that there are ſome who main-'tain a thing to be forbidden, others on the contrary hold it 'to be lawful, both theſe opinions are equally ſafe in point 'of conſcience. And though there is a neceſſity that one of 'the two ſhould be falſe, and contrary to the law of God, 'yet may a Man nevertheleſs find the way to Heaven in ei-'ther of the two, and may walk as ſecurely in that which 'is falſe, as in that which is true; *ut quamcunque duarum 'rerum primo diverſarum homines inierint rectâ tendant ad 'ſuperos:* as *Eſcobar* ſays, *Theol. Mor. Tom.* 1. in *Præl. cap.* 3.

'The *ſecond* is, that a Man is at liberty to make choice 'of the leſs probable and leſs ſafe opinion, by quitting the

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'more probable and more ſafe. That is to ſay, that when 'a Man is in ſome doubt, whether it be a ſin or not, to 'commit ſuch an action, and that the opinion which main-'tains that it is a ſin to commit it ſeems the more probable 'to him, inſomuch, that all things conſidered, he is con-'vinced that it is ſo, yet it is nevertheleſs lawful for him, 'with ſafety of conſcience, to do that action, which he is 'ſatisfied is more probably a ſin.

'The *third* is, that an opinion is then probable when it 'is confirmed either by a reaſon, or a conſiderable Autho-'rity; and that to make it ſuch, there is no neceſſity theſe 'two conditions ſhould meet together, either of them be-'ing ſufficient to do the buſineſs. The former kind of pro-'bability, they call *probabilitatem intrinſecam*; the latter, '*probabilitatem extrinſecam.*

'The *fourth* and laſt is, that, according to the general 'conſent of all Caſuiſts, an opinion is then probable, and 'may be commonly followed without any fear, when it is 'maintained by four grave Authors, and that there are di-'verſe who affirm, that the authority of one ſingle Author 'is ſufficient.

''Tis in the rivetting and twiſting together of theſe *four* 'Maximes that the doctrin of *Probability* conſiſts. From 'the preſent Extract as well as from thoſe which we brought 'in before, may eaſily be inferred the pernicious conſequen-'ces thereof. But to put a gag in their mouths who are ſo 'ready to maintain it, we need only tell them, that as well 'the State, as Religion, is obliged to cruſh the Serpent, 'for that while there ſhall be any thing of life in it, it can 'never be prevented, but that the deteſtable maximes, ſuch 'as reflect on the ſafety of ſoveraign Princes and Authority, 'which have been ſo often condemned by the Parliaments, 'the Univerſities, and Clergy of *France*, will ſtill continue 'probable and ſafe in point of conſcience, and will be look-'ed on by thoſe that are inſtructed in that doctrine, as in-'fallible ways to lead Men to Heaven; eſpecially ſince they 'have been taught and maintained, not only by one, nor 'by four, but by above twenty of the moſt eminent of theſe 'Caſuiſts.

'To be ſhort, that we may in few words give a preſer-

'vative

'vative againſt this poiſon, which no Man can conceive 'the leaſt ſuſpicion of, we ſhall lay down in this place, 'a remarkable paſſage out of St. *Thomas*, which clears up 'the whole controverſie.

S. THOMAS.

Quodl. 8. Art. 13.

Utrum, quando ſunt diverſæ opiniones de aliquo facto, ille qui ſequitur minùs tutam, peccet? Ut de pluralitate Præbendarum.

REſpondeo, dicendum, quod duobus modis aliquis ad peccatum obligatur: uno modo, faciendo contra legem, ut cum aliquis fornicatur; alio modo, faciendo contra conſcientiam, etiamſi non ſit contra legem: ut ſi conſcientia dictat alicui, quod levare feſtucam de terra ſit peccatum mortale. Ex conſcientia autem obligatur aliquis ad peccatum, ſive habeat certam fidem de contrario ejus quod agit; ſive etiam habeat opinionem cum aliquâ dubitatione. Illud autem quod agitur contra legem, ſemper eſt malum, nec excuſatur per hoc quòd eſt ſecundum conſcientiam: & ſimiliter, quod eſt contra conſcientiam, eſt malum, quamvis non ſit contra legem. Quod autem nec contra conſcientiam, nec contra legem eſt, non poteſt eſſe peccatum. Dicendum eſt ergo, quod, quando duæ ſunt opiniones contrariæ de eodem, oportet eſſe alteram veram, & alteram falſam. Aue ergo ille, qui facit contra opinionem Magiſtrorum,

utpote habendo plures præbendas, facit contra veram opinionem, & ſic cum faciat contra legem Dei, non excuſatur à peccato, quamvis non faciat contra conſcientiam; ſic enim contra legem dei facit. Aut illa opinio non eſt vera, ſed magis contraria quam iſte ſequitur, ita quod verè licet habere plures præbendas, & tunc diſtinguendum eſt: quia aut talis habet conſcientiam de contrario, & ſic iterum peccat, contra conſcientiam faciens, quamvis non contra legem; aut non habet conſcientiam de contrario ſed certitudinem; ſed tamen in quandam dubitationem inducitur contrarietate opinionum: & ſic, ſi manente dubitatione plures præbendas habet, periculo ſe committit; & ſic proculdubio peccat, utpote magis amans beneficium temporale, quàm propriam ſalutem: aut ex contrariis opinionibus, in nullam dubitationem adducitur; & ſic non committit ſe diſcrimini, nec peccat.

St. THOMAS.

Quodl. 8. *Art.* 13.

Whether, when there are ſeveral opinions concerning the ſame matter of fact, he who follows the leſs ſafe, ſin or not? As for inſtance, concerning the plurality of Prebendries.

I Anſwer, and ſay, that a Man may be liable to ſin, two manner of ways; one, when he does any thing againſt the Law, as, for inſtance, when one commits fornication. The other, when he does a thing againſt his conſcience; as, if his conſcience ſhould tell him, that to take up a ſtraw

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off the ground, were a mortal ſin, and he ſhould nevertheleſs do it. Now a Man is ſubject to ſin againſt his conſcience, whether he be perſwaded, that the opinion contrary to what he practiſeth is the more ſafe, or do but make ſome doubt thereof. But whatſoever is done againſt the law is always evil, nor is it any way alleviated or excuſed, by pretending that it is according to a Man's conſcience. And in like manner, what a Man does againſt his conſcience is evil, though it be not againſt the Law. But what is neither againſt conſcience, nor the Law, cannot be ſin. It is therefore to be inferred, that, when there are two contrary opinions of the ſame matter of fact, it muſt neceſſarily be that one is true, and the other falſe. He therefore that acts contrary to the opinions of the more learned, as for inſtance, hath a plurality of prebendries, does either act againſt the true opinion, and conſequently doing that which is againſt the Law of God, is not free from ſin, though he do not any thing contrary to his conſcience; for ſo he becomes a tranſgreſſor of the Law of God. Or that opinion is not true, but rather the contrary thereto, ſo as that it is truly lawful for a Man to have a plurality of prebendries, and then we muſt diſtinguiſh. For, either ſuch a Man is convinced in conſcience of the contrary, and ſo falls into ſin on the other ſide, as doing what is contrary to the dictates of his conſcience, though not againſt the Law; or he is aſſured in his own conſcience that the contrary cannot be right, and yet is not abſolutely ſatisfied, but inclines to ſome doubtfulneſs by reaſon of the contrariety of opinions; and that being ſuppoſed, if, continuing in his doubtfulneſs, he hath a plurality of prebendries, he puts himſelf into danger, and conſequently does certainly ſin, as one that rather minds the proſecution of temporal advantages than his own ſalvation. Or, the contrariety of opinions raiſes nothing of doubtfulneſs in him; and if ſo, he neither runs himſelf into any danger, nor ſin.

A CATALOGUE OF THE PROPOSITIONS

Contained in the Continuation of the Extract of diverſe corrupt Propoſitions of the late Caſuiſts; collected by the Reverend the Curez of PARIS.

And preſented to the honourable the Aſſembly General of the Clergy of France, *the* 24. *of November,* 1656.

BEING

The Summe of the PRINCIPLES *and* CONSEQUENCES *of* PROBABILITY *explicated by* Caramuel, *one of the moſt eminent among the late Caſuiſts, in a Book of his Printed in the Year* 1652.

Intituled,

THEOLOGIA FUNDAMENTALIS.

I.

THere are two kinds of *Probability*, one proceeding from *Reaſon*, the other from *Authority*. That one without the other is ſufficient to make an opinion probable. That all probable opinions are equally ſafe in themſelves. That it may ſo happen that the moſt gentle may be the moſt ſafe; And that it is lawful for a Man to follow the leſs probable. *Caramuel Theol. Fundam. p.* 132. II. That

II.

That according to the general conſent of all Caſuiſts, the authority of four Authors is ſufficient to make an opinion probable; and by a neceſſary conſequence, one ſingle Author is alſo ſufficient. *Caramuel Theol. Fundam. p.* 137.

III.

There are three conditions neceſſary to be ſuppoſed e're a Man can affirm an action to be unlawful, and if there be but one of the three wanting, he may affirm it to be lawful. *Idem, ibid. p.* 138.

IV.

That *Biſhops* cannot prohibit the books of the *Caſuiſts*, otherwiſe than as merchandiſes, or as being accidentally prejudicial, and that they cannot condemn them as pernicious. *Idem, ibid. p.* 89.

V.

That it is impoſſible a probable opinion ſhould be condemn'd in it ſelf, and that it is impoſſible alſo, that an opinion maintain'd by ſeveral Doctors ſhould not be probable. *Ibid. p.* 393.

VI.

That a probable opinion, that is to ſay, ſuch as is maintained by the moſt eminent Caſuiſts, can never ceaſe being probable and ſafe, if the contrary be not made an Article of faith by a new definition of the Church. And that a condemnation of a lower degree than that, cannot deprive it of its probability. *Ibid. pag.* 89.

VII.

That things being weigh'd and conſider'd according to the doctrine of Probability, whatever ſome Caſuiſts write to condemn certain unjuſtifiable opinions of the others, amounts to nothing; for that does not any way hinder but that the opinions of thoſe others remain as probable as ever. *Ibid. p.* 652.

VIII.

That, when there is as yet but one grave Author that hath purpoſely and out of deſign, treated of a caſe, his opinion is morally certain, and more than probable. An inſtance thereof taken from the doctrine of F. *Amicus*, who gives Religious men a permiſſion to kill thoſe that

ſhould calumniate them. *Caramuel Theol. Fundam. p.* 545.

IX.

That Men ought not to confront the Civil and Eccleſiaſtical Laws againſt the new opinions of the Caſuiſts, for that theſe being of a much later date than the Laws, it cannot be thought that their opinions ſhould be expreſly condemned thereby, *Ibid. pag.* 549.

X.

That the inconveniences and dangerous conſequences attendant on probable opinions, do not any way hinder but that they are ſtill probable as ever. *Ibid.*

XI.

That Logick muſt be brought to a reformation, becauſe that which hath been hitherto taught is not ſufficiently conſiſtent with the doctrine of probability. *Ibid. p.* 550.

XII.

The uſe of the Doctrine of Probability in order to the authorization of the moſt miſchievous deciſions that may be. *Ibid. p.* 552. *&* *p.* 550.

XIII.

That the civil Magiſtrate, as, for inſtance, a Judge, cannot condemn thoſe that have followed a probable opinion, ſuch a one for example as hath killed another in the defence of his honour; and that as concerning *Excommunication* the caſe is the ſame. *Caramuel. Theol. Fundam. p.* 202. *Et in Commentario in Regul. S. Benedicti, l.* 1. *n.* 65.

XIV.

That thoſe that follow the moſt gentle, that is to ſay, the moſt licentious of all the probable opinions, ſuch as are thoſe that are approved by *Diana*, ought to be called, not only generous Souldiers, but alſo *Virgins*; becauſe thoſe opinions do enable Men to behave themſelves in all the precepts of the Church with ſuch purity, that they do not commit hereby ſo much as a venial ſin. *Caramuel in epiſtola ad Ant. Dianam, pag.* 24.

XV.

That with the aſſiſtance of probable opinions, a Man may do his duty as to what concerns the divine office, without ſo much as a venial ſin, what diſtraction ſoever he may be guilty of in the performance thereof, nay and that voluntary

luntary too; becauſe a Man hath no more to do in ſuch a caſe, but to have a probable confidence that the Church obliges him not any further than to an external recitation of it, and expects not any internal attention thereto. *Caramuel*, the more to recommend the advantages of this invention, declares openly, ſpeaking of himſelf, that he never ſo much as once in the year confeſs'd himſelf guilty of the leaſt venial ſin in ſaying over his Breviary, nay, on the contrary, that he might ſafely ſwear, that he had not committed any, though he knew himſelf chargeable with many diſtractions, and thoſe voluntary. *Caramuel. Theol. Fundam. p.* 134.

XVI.

That of two probable opinions that are contraries, the ſame perſon may, as his humour leads him, one while make uſe of the one, and immediately after put the other in practice; what inconvenience ſoever may happen thereby to his neighbour, it matters not. That this doctrine is true, what miſchief ſoever may be the conſequence thereof, nay though that by this change of opinion a Man exempts himſelf from the obſervation of the commandments of the Church. The reaſon whereof, is, that thoſe commandments are very ancient, and theſe compendious ſubtilties of a very late date; and conſequently, that the Church, having not foreſeen them, cannot be thought to have forbidden them. *Ibid. p.* 143.

XVII.

One example of the precedent doctrine produc'd by him is, that a Perſon having heard the Clock ſtrike Twelve, between Saturday night and Sunday morning, and thereupon eaten a good meals meat of Fleſh, if, after he hath ſo eaten, it ſtrike Twelve again by ſome other Clock, he may communicate the next day, as having not broken his faſt at all. The reaſon whereof is, that theſe two Clocks are to be look'd upon as two probable opinions, and conſequently, that, according to the former, it was lawful for a Man to eat fleſh, as being already Sunday morning, and that according to the latter he might imagine himſelf not to have eaten on the Sunday, but only on the Saturday. *Ibid. p.* 139.

XVIII.

A second example is this, that an Ecclesiastick taking ship, and having brought with him only his *Diurnal*, (according to the opinion of *Sanchez*, who affirms that a Man performs his duty, as to the saying of the Divine office, by saying only what is in the *Diurnal*) may, when he is upon the Sea, choose whether he will say any thing of his Office at all; by changing his opinion, and following that of *Sancius* who says that a Man does not perform his duty, if he say nothing but what is in the *Diurnal*, and consequently, he who hath only a *Diurnal* about him, is not oblig'd to any thing. *Ibid. p.* 138, & 134.

XIX.

That it may be inferr'd from the doctrine of Probability, by a sound and logical consequence, that the Church can neither command nor prohibit any action that is done in secret, and consequently, that a Man should not commit any sin in eating flesh on Fridays, so it be done secretly, or in not saying over his Breviary, provided no body knew any thing of it, &c. That these consequences are improbable, and that nevertheless they are dialectically drawn from the doctrine of Probable Opinions. So that this doctrine may produce in the Schools a heresie not unlike that of the *Independents* in *England*. *Caramuel, pag.* 205.

XX.

Certain ridiculous consequences, though necessary, drawn by *Caramuel* from an opinion maintain'd by above eight Casuists, and consequently probable according to their Maximes.

1. Consequence, which *Caramuel* approves in the place hereafter mentioned as most probable, is this, that a Man confessing his sins, and thereupon receiving the communion at Easter, satisfies the precept of the Church for two Years, the precedent, and the subsequent.

2. Consequence, is, that if a Man say Matins and Lauds but once, towards the Evening, he may satisfie the precept of saying them for that day and the next. *Ibid.*

3. Consequence, which he does not approve, but engages himself is rightly drawn from the same opinion, is, That 24. Monks who should say at the same time every one a Lesson

Leſſon and an anſwer of Matins, would all acquit themſelves of the obligation that lies upon them concerning the Leſſons and the Anſwers. *Ibid. p.* 225.

4. Conſequence, is, that when two Perſons ſay over their Breviaries at the ſame time, they may repeat each of them his Verſe at the ſame time, not troubling themſelves about any thing of attention to what they do, becauſe it is not any way neceſſary.

5. Conſequence is, that it is ſufficient to ſay only once, whatever is to be repeated in ſeveral parts of the Office, as the *Pater noſter*, *Deus in adjutorium*, &c. This opinion ſeems probable to him.

6. Conſequence, is, that a Man ſatisfies the obligation that lies upon him to ſay the Roſary, by ſaying only one *Pater*, and one *Ave*.

XXI.

An impious objection, grounded on the Doctrine of *Probability*, tending to prove, that a Man may be ſaved in any ſect or hereſie, propoſed by *Caramuel*, under the name of a *Lutheran*, without any anſwer brought by him thereto. *pag.* 472.

THE

THE CENSURE Of the Books of *CARAMUEL,*

BY

The late Arch-bishop of MÆCHLIN,

WHEREIN

The Toleration of the new Probable Opinions is particularly condemned.

JAMES, by the Providence of God, and the Holy Apostolick See, Arch-bishop of *Mæchlin*, to all those to whom these presents shall come, greeting in our Lord Jesus Christ. Upon information made unto us, that the Booksellers of our Dioceſe sold and uttered certain Books of Divinity set forth by *John Caramuel Lobkowits*, Doctor in Divinity, containing abundance of Propositions whereat the more knowing and devout sort of people are very much scandaliz'd; we have caus'd the doctrine contained in those books, to be very diligently examin'd by several Divines; to the end that if there were any thing of venome therein, such as might prove destructive to the souls committed to our charge, we might accordingly apply such convenient remedies, as should prevent their destruction. Having therefore had a faithful report made us by those Divines of the strict examination they had made, and finding thereby that the said Author does advance several strange and impious propositions, which open a broad way to cast souls into eternal damnation; and that he proposes, with an insupportable impudence, many doubts contrary to the most certain principles of Divinity, by opposing weak and trivial

trivial reasons thereto, to which he doth not bring any solutions; and consequently that the said Author doth countenance execrable opinions, such as a man cannot reflect on without horror; as if he had made it his design to undermine the foundations of sound doctrine, that so he might afterwards with more ease over-turn the whole superstructure; and lastly that in many places he confidently declares, that it is his design to make many opinions probable, so to make abundance of things be thought lawful, which have hitherto been accounted sins; by that means making more broad and more easie, every day than other, the way that leads to heaven, as if he could by his new subtilties put the imposture upon *Jesus Christ* who sayes in his Gospel; *Enter in at the strait gate; for the gate which leadeth unto death is large, and the way that leadeth thereto broad and spacious, and many there are that enter in at that Gate.* But that the gate which leadeth unto life, is narrow, and that the way that leadeth thereto is strait, and that there are few that find it. Conceiving our selves therefore obliged out of a consideration of our Pastoral charge, to set as far as we can from this broad gate and this spacious way, the sheep whereof we are to be accountable, we have thought it absolutely necessary, to forbid the reading of all the books, which that Author hath set out, or shall set out for the future, unless it be that they are approved by us, or such other persons as shall be commissionated by us to that purpose. We therefore very strictly charge all the faithful of our Diocese to forbear the Printing, selling, buying, reading or retaining any of all the said books, enjoyning all those that now have, or hereafter may have any of them, to bring them unto us, within fifteen days after the publication of these presents, to the end that we may dispose thereof, as we shall see convenient. Dated at *Brussels*, the 18 of *February*, 1655. Signed thus,

JAMES, Arch-bishop of *Mechlin.*

Brussels, Printed by *Martin de Bossuyt*, Printer to the City, in the *Stone Pereet*, at the sign of S. *Peter*, MDCLV.

AN

AN EXTRACT OF

Certain PROPOSITIONS, out of a very late Author, a *Jeſuit*, named *MASCARENNAS*, Printed by *Cramoiſy*, in the year 1656. and not publickly ſold but ſince *October* in the ſaid year.

The Book is dedicated to the Virgin Mary, *and the Author declares in his Epiſtle, that he teaches and maintains no more than what he had learn't from her, as his Miſtreſs, and that it was by a certain inſpiration from her that he writ it. Now it may be judged by ſome of theſe deciſions, whether it be a work conſiſtent with thoſe pretended inſpirations, and the purity of that Virgin to whom it is addreſſed.*

I.

THat whatſoever the *Church* ſuffers to be taught and publiſhed by the *Caſuiſts*, ought to be accounted lawful; and conſequently, that a man ſatisfies the precept of hearing Maſs, when he hears two halfs thereof from two ſeveral Prieſts, whether it be at ſeveral times or at the ſame time, *Tract. 5. n. 491.*

II.

That either a ſecular perſon, or a Prieſt being fallen into any kind of impurity whatſoever, nay, though ſuch as are againſt nature, may without ſo much as the leaſt venial ſin, (nay, are to be commended for it if they do) communicate the very ſame day, after they have made their confeſſion thereof. That whereas there were heretofore laws in the Church contrary to this Tenent, they are now abrogated

rogated by the general cuſtom of the whole earth. That the Confeſſor ought to adviſe his penitent to receive the Eucharift the very day that he is fallen into ſuch crimes; and that the vow or reſolution any one might have made, not to come to the Lords Table in that condition, were null, *tr.* 4. *de Sacroſ. Euch. Sacramento, diſp.* 5. *c.* 7. *p.* 239.

F. Bauny Jeſ. *Theol. Mor. tr.* 10. *p.* 457. treating of the ſame queſtion, upon a caſe propoſed of a Prieſt that ſhould have the confidence to ſay Maſs the ſame day that he had committed ſome horrid crime, follows the ſame ſentiment of *Sanctus*, and is approved by *Maſcarennas*, who very roundly declares, that it is no more than what may be followed in the practick.

III.

That ſacrilegious Communions produce Grace as ſoon as a man hath cleanſed himſelf by confeſſion, and conſequently he that had received an infinite number of ſuch communions, or a Prieſt that had ſaid Maſs ten times every day, contrary to the precept of the Church, and that in a polluted condition, would become moſt ſanctified in a moment, aſſoon as he had made an act of contrition, or of attrition with confeſſion, *Tr.* 1. *de ſacram. in genere diſp.* 4. *c.* 5. *p.* 47.

IV.

That a Prieſt, who without any neceſſity, but meerly out of pure malice ſays Maſs in a condition of mortal ſin, without making any confeſſion before-hand, is not obliged to ſatisfie the obligation that lies on him according to the Council of *Trent*, of confeſſing himſelf aſſoon as may be: becauſe the Council ſpeaks only of ſuch as have omitted confeſſion in a caſe of neceſſity, and not of thoſe who have omitted it out of a malicious deſign. *Tr.* 4. *de ſacroſ. Euchar. ſacram. diſp.* 5. *c.* 6 *p.* 236.

V.

That, abſolutely ſpeaking, it is not ſo much as a venial ſin to omit the Sacrament of *Confirmation*; a Tenent that hath been condemned by the Biſhops of *France*, and by the Colledge of *Sorbonne* in the cenſure paſſed on certain books of the *Jeſuits* of England. *Tr.* 3. *de ſacram. Confirmat. diſp.* 4. *c.* 3. *p.* 152.

VI. That

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VI.

That when a man who hath committed an action, would, to know whether it be a sin or no, bring it to the Test of several probable opinions, he is not obliged to confess himself of that doubtful sin, even though he inclines more to the opinion that makes it a sin, than the other, *Tr. 4 de sacram. Euchar. disp. 5. c. 4. p. 227.*

VII.

That he that goes to Mass, to take his opportunity to look on a woman with unchast desires, and who, were it not for that end, would not go thither at all, fulfils the Precept of hearing Mass, even though he had an express intention not to fulfil it. *Tr. 5. n. 518.*

A

LIST,

Of many dangerous Propoſitions taken out of the late Caſuiſts, and particularly, out of the firſt Tome, in folio, *of the new Moral Theology of* ESCOBAR, *a* JESUIT, *Printed not long ſince at* Lyons, *and dedicated to the* General *of the* Jeſuits.

THere is one thing will haply be much wondred at in this Liſt, and that is the odd ſtile and manner of expreſſion familiar with *Eſcobar*, as, *Licet & non licet, peccat, & non peccat, &c.* It is therefore but neceſſary there ſhould be ſome account given of his meaning thereby; which is only this, that a thing is allowable according to ſome Caſuiſts, and is not according to others. Thence he concludes that the thing in queſtion is infallibly lawful according to the principle of *Probability*, which he lays down as the corner-ſtone, at the very beginning of his work, as may be ſeen by the firſt Propoſition. It is not to be doubted but this manner of treating of Chriſtian Morality will ſeem ridiculous to perſons of underſtanding and ſound judgmenr, but it muſt needs draw groans from the breaſts of thoſe that have any tenderneſs for piety, and will juſtifie before all the world, what a right character is given by the late Biſhop of *Bellay* in one of his Books, of theſe Refiners of the rules whereby mens Conſciences are to be directed. *'Tis principally,* ſaith he, *in that part of* Theology *which is called* Moral, *that they diſcover the utmoſt of their extravagancies, playing the Sophiſters ſo peremptorily in things that concern the Laws of God and humane actions, that, as they daily find out new ſins, and make new diſcoveries in the unknown world of Vice, ſo have they a way to ſubdue what they diſcover, ravelling and unravelling ſins as their*

their humour inclines or diverts them, framing mens consciences, or rather making sport with them as they please themselves. It is and it is not, *is the Motto and device of this kind of Science. Would you have such an action to be guilty of any sin? They will turn that side of the Picture towards you which shall represent it as such. Is it expedient there should not be any sin in it? They will turn the other side towards you. This is the true* Lesbian *rule which bends it self to the thing it is to measure. Every year, what do I say, every year? No, every month, nay, every quarter of the Moon, the Society of the* Indies *furnishes us with some new Casuist or other. There it is that they twist and untwist sins, in so much that what was sin last year, is no such thing this year, and what is not such this year, shall haply be the next, if there be any necessity for it.*

I.

That all probable opinions are equally safe in point of conscience. Whence it must needs follow, that, when some Casuists affirm a thing to be lawful, and others hold that it is not, it is not to be doubted but that it is lawful, and that all the world may, without any sin, follow such an opinion. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 1. c. 2. p. 34.*

II.

That it is Lawful to consult several Doctors, till such time as that we meet with some one that answers us according to a probable opinion that speaks favourably on our side. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 2. c. 6. Probl. 7. p. 39.*

III.

That Kings may impose a tribute as just, according to a probable opinion, and that the people may refuse to pay it, as being unjust, according to another probable opinion. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 2. c. 6. Probl. 18. p. 43.*

IV.

That Subjects do not sin, when they refuse, without any reason alledged, to submit to a Law whereof there hath been a legal Proclamation made by their Prince. *Escobar, Theol. Mor. Tom. 1. l. 5. Sect. 2. c. 14. prob. 13 p. 160.*

V.

That Clergy-men are not subject to Secular Princes, and that

that they are not obliged to any obedience to the Laws, even though thoſe Laws are not any way contrary to the ſtate Eccleſiaſtical. *Eſcobar, Tr. 1. Ex. 1. c. 5. N. 34. & ſequent.*

VI.

That a man proſcribed and out-lawed by a Temporal Prince may not be killed out of his territories, but that he who is proſcribed by the Pope may be killed in any part of the world, becauſe his juriſdiction extends over all. *Eſcobar, Moral. Theol. tr. 1. Exam. 7. c. 3. Praxis ex Doctoribus Societatis.*

VII.

That the Laws which inflict penalties on thoſe that ſhall do certain actions, are not obligatory in point of conſcience, even though the matter be of great importance. *Eſcobar, Theol. Moral. Tom. 1. l. 5. Sect. 2. c. 17. probl. 26. p. 164.*

VIII.

That a *Judge*, as well ſuperiour, as inferiour, may give ſentence according to one probable opinion, quitting another opinion that is more probable. In like manner, that a *Phyſician* may preſcribe a thing that is leſs likely to cure his patient, inſtead of that which he conceives he may with more probability and ſafety adminiſter. *Eſcobar, Theol. Moral. Tom. 1. l. 2. Sect. 2. c. 6. probl. 14. p. 42.*

IX.

That, conſidering Juſtice ſimply in it ſelf, a Judge may lawfully take a Sum of mony to give ſentence for which of the parties he pleaſes, when both have equal right. *Eſcobar, Mor. Theol. tr. 3. Exam. 2. c. 6. Praxis ex Societ. Jeſu Doctoribus.*

X.

That, in civil Contracts, he who had externally obliged himſelf either by word or writing, and who had not at the ſame time any intention to be internaly obliged, is not in conſcience engaged to performance, and may ſecretly take back again that which he had ſold, reſtoring the price he had received. *Eſcobar, Theol. Moral. Tom. 1. l. 10. Sect. 2. c. 16. probl. 20. p. 462.*

XI.

That according to a probable opinion, deciding that a tax impoſed upon Merchandiſes is not juſt, it is lawful for a man to uſe falſe weights to gain the more; and that, if

he be charged with ſo doing, he may deny it by oath, making uſe of equivocal expreſſions, when he is brought upon Interrogatories before a Judge. *Eſcobar, Moral. Theol. tr.* 1. *Exam.* 3. *c.* 7. *Praxis ex Societ. Jeſ. Doctor.*

XII.

That a Son, who lives in the houſe with his Father, may exact a certain recompence for the ſervices he does him, and in caſe he do not give him any, he may with a ſafe conſcience ſteal from his Father. *Eſcobar, Theol. Moral. tr.* 3. *Exam.* 9. *c.* 4. *Praxis ex Societ. Jeſu Doctoribus.*

XIII.

That a man does not become irregular, that is to ſay, incapable of Eccleſiaſtical adminiſtrations, for having procured and been the occaſion of an abortion, if he be in any doubt whether the fruit of the womb were quick. *Eſcobar, Moral. Theol. tr.* 4 *Exam.* 6. *c.* 5. *Praxis ex Societ. Jeſ. Doctor.*

XIV.

That an Eccleſiaſtick ſurpriſed in Adultery, if he kill the womans husband whom he hath abuſed, in his own defence, is not for that irregular. *Eſcobar, Theol. Moral. tr.* 4. *Exam.* 6. *c.* 5. *Praxis ex Societ. Jeſ. Doctor.*

XV.

That a man condemned to the Galleys is not irregular. *Eſcobar, Moral. Theol. tr.* 4. *Ex.* 6. *c.* 5. *Praxis ex Societ. Jeſ. Doct.*

XVI.

That when the Church doth, upon pain of Excommunication, forbid the reading of Books written by Hereticks, ſhe does not in that prohibition comprehend thoſe who cauſe them to be read by others; the reaſon is, that, to cauſe a thing to be read is not the ſame as to read it. *Eſcobar, Theol. Moral. l.* 7. *Sect.* 2. *c.* 33. *Probl.* 59. *p.* 289.

XVII.

That it is not Simony for a man to give mony to another, to the end he might employ his intereſt with the Patron of a Living, to procure the ſaid Living for him. *Eſcobar, Theol. Moral. tr.* 6. *Exam.* 2. *c.* 6. *Praxis ex Societ. Jeſ. Doctor.*

XVIII.

That a diſpenſation is in force, though the cauſe, upon allegation whereof it was obtained, be abſolutely ceaſed. For inſtance, when a man hath obtained a diſpenſation, not

not to ſay over his Breviary, by reaſon of ſome inconvenience it may be to his ſight, he ſhall not be obliged to do it, when that inconvenience is removed. *Eſcobar, Moral. Theol. tr.* 1. *Exam.* 16. *c.* 4. *Praxis ex Doctoribus Societ. Jeſ.*

XIX.

That it is not ſo much as a venial ſin to make uſe of a Diſpenſation procured without any legal cauſe alledged. *Eſcobar, Moral. Theol. tr.* 1. *Ex.* 16 *c* 4 *Praxis ex doct. Societ. Jeſ.*

XX.

That where the Pope ſimply enjoyns men to give alms, to gain Indulgences, it is ſufficient if a man give but a half-peny. *Eſcobar, Moral. Theol. tr.* 7. *Ex.* 5. *c.* 8. *Praxis ex Societ. Jeſ. Doctor.*

XXI.

That works that are good in themſelves, but are ſins, and thoſe mortal, by reaſon of the evil end whereto they are referred, are ſufficient, in order to the gaining of Indulgences. *Eſcobar, Mor. Theol. tr.* 7. *Ex* 5. *Praxis ex Societ. Jeſ. Doctor.*

XXII.

That a priviledge is good and authentick, though it be obtained by diſcovering but ſome part of the truth, and in ſuch manner that it had not been obtained, if there had been an abſolute diſcovery made of the Truth. *Eſcobar, Theol. Mor. Tom.* 1. *l.* 6. *Sect.* 2. *c.* 10. *Probl.* 6 *p.* 187.

XXIII.

That it is lawful upon occaſion of ſome great fear, to make uſe of diſſimulation in the adminiſtration of the Sacraments, as for a man to make as if he conſecrated, by pronouncing the words without attention. *Eſcobar, Theol. Mor. Tom.* 1. *l.* 1. *Sect.* 2. *c.* 7. *Probl.* 26 *p.* 27.

XXIV.

That it is no ſin to contract a marriage by perſonation, as if it were in a play upon the ſtage, by uſing equivocal expreſſions to elude the Church, when one is forced thereto by a great fear. *Eſcobar, Theol. tom.* 1. *l.* 1. *Sect.* 11. *c.* 7. *Probl.* 24. *p.* 26.

XXV.

That by vertue of the Bull called *Cruciata*, a man may be diſpenſed of the vow he had made, or oath he had taken,

not to commit Fornication or any other ſin; though a man cannot be diſpenſed of an oath he had taken about any concernment of his neighbour. *Eſcobar, tr.* 1. *Exam.* 17. *n.* 144. *Idem, Theol. Mor. tom.* 1. *l.* 7. *Sect.* 1. *n* 245.

XXVI.

That, coming to the Preface, a man is not obliged to hear the reſt of the Maſs, at a place where there is but one Maſs ſaid. *Eſcobar, Mor. Theol. tr.* 1. *Exam.* 8. *c.* 3. *Praxis ex Soc. Jeſ. Doctor.*

XXVII.

That a man, who hath the reputation to be extreamly given to Women, does not commit any mortal ſin in ſoliciting a Woman to condeſcend to his deſires, when he does not intend to put his deſign in execution. *Eſcobar, Moral. Theol. tr.* 1. *Exam.* 8. *c.* 3. *Praxis ex Societ. Jeſ. doctor.*

XXVIII.

That a perſon, having played the Fortune-teller through an expreſs invocation of the Devil, is not obliged in his Confeſſion to diſcover any further than that he hath anſwered a queſtion propoſed to him, or told ones fortune. *Eſcobar, Theol. Mor. tom.* 1. *l.* 3. *Sect.* 2. *c.* 10. *Probl.* 52. *p.* 102.

There may be further ſeen very ſtrange eluſions, as to the Sincerity of Confeſſion, which out of very ſhame are not brought upon the ſtage; in the ſame *Eſcobar, Theol. Moral. Tom.* 1. *l.* 3. *Num.* 256, 294, 300, 302, 323.

XXIX.

That it is no mortal ſin to preach, principally out of a conſideration of vain glory, or for mony. *Eſcobar, Moral. Theol. tr.* 6. *Exam.* 7. *c.* 7. *Praxis, p.* 954.

XXX.

That it is lawful for Catholicks to appear at the Font, and anſwer for the children which the Miniſters baptiſe. *Eſcobar, Mor. Theol. tr.* 7. *ex.* 2. *c.* 4. *Praxis, p.* 980.

XXXI.

That it is lawful for a man to let his houſe to common ſtrumpets, who, he knows before-hand, will make it a place of publick proſtitution, not requiring ſo much as any reaſon why he ſhould be excuſed for ſo doing, *etiam nullâ juſtâ cauſâ excuſante. Sanchez* in *Sum. l.* 1. *c.* 7. *Num.* 10. The ſame thing is alſo maintained by other Jeſuits, as *Vaſquez, in*

in opuſc. de Scandalo, p. 43. a. 8. du. 5. n. 48. *Rebellius,* l. 14. q. 17. n. 8. *Caſtrus Palaus, t.* 1. tr. 6. *diſ.* 9. *pun.* 12. n. 1. *Azor,* and *Valentia* cited by *Sanchez.*

XXXII.

The ſeveral ways that Servants may conſcientiouſly contribute to the debauches of their Maſters, according to the doctrine of theſe Caſuiſts. *Gaſpar Hurtado,* a Jeſuit, *apud Diam 5 part. p.* 435. *Eſcob. Mor. Theol. tr.* 7. *Ex.* 4 *c.* 8. *n* 223.

XXXIII.

After what a ſtrange manner theſe late Caſuiſts do elude and bring into contempt the moſt wholſome regulations of the Church, and the moſt neceſſary proviſions ſhe hath made to ſtop the courſe of the moſt preſumptuous crimes, ſuch as are Blaſphemies, by falſly affirming that they are abrogated by a contrary cuſtom. *Thomas Sanchez,* in *Sum. l.* 2. *c.* 32. *n.*44.

XXXIV.

That a Curé or Paſtor of the Church is diſcharged from the obligation he ſtands in to endeavour the inſtruction of his people, when he cannot do it of himſelf by reaſon of his ignorance, and that he hath not the means to have it done by another, by reaſon of the ſmall profits of his Cure. *Baumy* Jeſ. *Tract.* 10. *De Presbyteris & Parochis,* q. 32. p. 488.

XXXV.

That a man does not commit any ſin, or is guilty of any irreverence towards God, when he preſumes to addreſs himſelf to him in his Devotions, having an actual inclination mortally to offend him. *Sanch. Opuſc. Mor. l.* 7 *c.* 2 *du.* 9.

XXXVI.

That a Prieſt who ſhould every day ſay the office proper to Eaſter, without any reaſon for ſo doing, ſhould be guilty only of a venial ſin, and that if he had any reaſon to do ſo, he ſhould not ſin at all. *Cara[illegible], Theol. Fundam.* p. 520.

XXX[illegible].

That he who hath a will to commit all the venial ſins that are, doth not ſin mortally. *Granados, Diana, Mucha,* cited by *Eſcobar, Theol. Mor. l.* 3. *p.* 83.

XXXVIII.

That it is a ſcruple very much to be blamed for a man to ſay in his Confeſſion, that he hath committed a fault, being

satisfied in himself that he did ill. *Bauny, tr. 4. de Pœnit. q. 15. p. 138.*

XXXIX.

That it is no injury done to the paternal power a man hath over his children, for another to perswade his daughter to run away with him, in order to a clandestine marriage, against her Fathers consent. *Bauny, Theol. Moral. tr. 12. de impedimento raptûs, p. 721.*

XL.

That it is probable by Authority, and certain in reason, that a husband may without any sin kill his wife surprised in Adultery, and a Father his daughter; And that the Laws of the Church, which condemn that action, oblige only Ecclesiasticks [*who cannot have wives or daughters*] and not secular persons. *Caramuel, Theol. Fundam. p. 737.*

XLI.

That it is lawful for a man, in order to the preservation of his voice, to make himself an Eunuch, contrary to all civil and canonical Laws, which expresly forbid it. What good opinions these Casuists have one of another. *Caramuel, Theol. Fundam. p. 555,* and *556.*

XLII.

That if an Infidel find any thing of probability in his own false Religion, he is not obliged to embrace the Christian Faith proposed to him, though he find himself more inclined to believe the latter, unless it be at the point of death, according to some, nay, he is not obliged even at the point of death according to others. *Thomas Sanchez, Sancius* and *Diana,* cited by *Escobar, Theol. Moral. p. 39.*

XLIII.

That there is no necessity, that, a man ready to dy, should, in order to the receiving of the remission of his sins of God, have a true desire to reform his life, if God should spare it him a while; and that he may obtain it by the absolution of the Priest, though he be in such a disposition as to matter of repentance, that if he were but confident he should live any longer, he would neither confess nor quit his sins at all. *Petrus Michael de San Roman,* Jesuit, *Expedit, & spiritualium Societ. Jesu. l. 3. c. 7. p. 78.*

A

A LETTER,

Written by the REVEREND Father in GOD,

JAMES BOONEN,

Arch-Bishop of *Mæchlin.*

To their Eminences the *Cardinals* of the Inquisition at *Rome*, to whom the *Jesuits* had appealed from his Ordinances.

Faithfully Translated out of the Latine into French, and out of French into English.

ARGUMENT.

Complaint being made to the Arch-Bishop of Mæchlin, *of the remisness of certain Confessors, he causeth an Extract to be made of certain Articles or Propositions maintained and practised by some, which who would not renounce the practice of were not to be admitted to hear Confessions. The* Jesuits *not only dispute, but maintain them, whereupon they are denied approbation: they appeal to the Cardinals of the Inquisition at* Rome, *who write to the said Arch-bishop to approve them, which gave occasion of the ensuing*

MAY IT PLEASE YOUR EMINENCES,

ON the 21. of *May*, came to my Hands the Letter which your ſacred Congregation was pleaſed to write to me of the 18. of *April*, whereby you give me to underſtand, that, deſirous to ſatisfie in ſome meaſure the Rector of the *Jeſuits* Colledge at *Louvaine*, which is within this Dioceſe, you have thought fit to enjoyn me, not to deny ſuch Prieſts of that Colledge as ſhall have been examined and approved, a permiſſion to hear the confeſſions of ſecular perſons; unleſs it were, that, meeting with any thing I ſhould be troubled at in ſo doing, I did, within three Moneths, repreſent unto your ſacred Congregation, the juſt cauſes that hindred me from granting that permiſſion; in which caſe if I neglect to give you ſatisfaction, ſome other Biſhop ſhould be empowered to examine and approve them.

This your Eminences may well imagine muſt needs be no ſmall affliction to me, nay, that I cannot but be much more troubled at it than I am well able to expreſs; ſince that, being come to the extremities of old age, and upon the point of my departure hence, to go and give an account to the ſupream Judge, of my adminiſtration, I find, that, not only the World is already full of malice; but alſo that it degenerates daily more and more into wickedneſs, becauſe charity waxeth cold. Deſirous to find out ſome reaſon thereof, I have often both obſerved it my ſelf, and have it from the information and judgment of ſeveral perſons, whoſe integrity, zeal, experience, and learning I am well ſatisfied of, that the principal cauſe of this deplorable degeneration and diſorder, proceeds from the over indulgence of many Confeſſors who are ready enough to open trap-doors to let Men into diſſolution and Libertiniſm, taking for ſecurity for their ſo doing ſome new opinions of certain Divines, who, inſtead of meaſuring their proceedings by the practice of Evangelical Truths and the rules of good life, which have been left us by the holy Fathers, make it their main buſineſs to find out new excuſes to confirm thoſe, which ſinners themſelves are wont to alledge, to palliate their ſins, and to cover with the cloak of *Probabi-*

lity,

lity, the ignominy and ſhamefulneſs of their crimes. It is of ſuch perſons as theſe that the Prophet *Ezechiel* hath ſaid in the Scripture. *Wo unto thoſe that ſow cuſhions under the elbows of men, and lay pillows under their heads, that they might deceive them.*

Theſe pernicious extravagances are now come to that height, that there were requiſite not a Letter, but whole Volumes, if a Man ſhould make but a ſimple extract, out of ſome of their books and practices, of all thoſe unheard of paradoxes, whereby they at this day elude the precepts of the Church, concerning the obſervation of Faſting, Feſtival days, and the recitation of the Canonical Hours; whereby they palliate Simonies, private Revenges, Lyes and Perjuries; whereby they enervate, and bring in a manner to nothing the obligation which lies upon Men to avoid the occaſions of falling into ſin; and in fine thoſe paradoxes whereby they expoſe to an evident danger of nullity, the efficaciouſneſs and power of the Sacraments. Now as it is in a manner natural to Men to approve thoſe diſſolute maximes which any way flatter their irregular apprehenſions, ſo muſt it needs happen, that thoſe, who are the Authors thereof, taking it for granted by the eaſie entertainment they meet with in the World, that they had done a very conſiderable ſervice therein, cannot but preſumptuouſly imagine in themſelves, that they daily more and more enlarge the way to Heaven, by the means of their *Probability*, that is to ſay, take away the bounds and meers of that ſtraight way which leads to life, planted by the hands of *Jeſus Chriſt* himſelf, who is eternal and unchangeable truth, and remove them out of their places as far as they can by ſuch inventions, as proceed from no other principle than themſelves.

Having received ſeveral complaints againſt this erroneous and dangerous kind of Theologie, from thoſe who have a certain zeal and tenderneſs for a more ſolid doctrine, and a more Chriſtian diſcipline; and finding on the other ſide, the *Hereticks* who are our Neighbours, continually loading us with reproaches, that ſome Doctors of our Catholick Church do maintain things ſo extravagant in the buſineſs of *Morality*, as that Pagans themſelves never betrayed any thing

thing that may come into compariſon therewith; I made it my earneſt buſineſs to make a collection of ſome of the moſt diſſolute and moſt dangerous Articles, whereof I have hereunto annexed a Copy, taken partly out of their printed Books, and partly out of what hath been obſerved in the practice of ſome of them, whoſe demeanours I have had a very faithful account of. Having ſo done, I thought it not amiſs to require the opinions and judgments thereof of the moſt knowing Men of my Dioceſs, as well ſecular as regular. Whereupon having ſeen and examined the whole, I reſolved to prevent the further progreſs of this evil, by the application of the moſt gentle remedies I ſhould have thought of; that is to ſay, by giving notice as well by my ſelf as thoſe who had managed the examination of the buſineſs, that thoſe, who were admitted to hear Confeſſions, ſhould beware how they fell into that diſſolution of doctrine; and giving order withal that there ſhould be a learned refutation ſet forth of ſome part of thoſe Articles. But having found afterwards, that this kind of prevention was not ſufficient, and that recourſe muſt be had to more effectual remedies, I reſolved not to grant to any, either Secular, or Regular Prieſt, the power of receiving Confeſſions, if he did not promiſe and ſwear before-hand not to put in practice any of all the ſaid Articles.

Much about that time, it happened, that on the 23. day of *April*, 1652. ſeveral Religious men of the Society of *JESUS*, preſenting themſelves to be examined, I thought it no eaſie matter to meet with another ſo favourable an opportunity to execute the reſolution I had taken. And thereupon I began with thoſe, as well out of an imagination, that if they ſhould willingly comply with, and obſerve that oath, the Religious men of other Orders would certainly make no difficulty thereat; as that I had certain proofs, that the Fathers of that Society, were of all others, the moſt addicted to invent and to practiſe thoſe licentious doctrines. And this among many other examples clearly appeared to the Examiners whom I had appointed to make the examen, on the day before mentioned. For the *Jeſuits*, having been, of ſet purpoſe, examined that day, concerning the dangerous Articles, they very obſtinately maintained the beſt part

of

of them, and particularly this, which, I have from very good hands, as a certain Truth, hath been practised by the Religious of their Society, that is to say, that it is lawful to dismiss those with the sacramental Absolution that have not haply gone over half their confessions, when there happens to be a great concourse of Penitents, as it may very well happen upon great Festivals, or at a time of indulgence: which being tolerated, it would very often come to pass, that People would make but half and imperfect confessions, those Fathers drawing to their Churches a great multitude of Penitents. Another effect of this toleration would be, that the greatest sinners, out of the fear they might be in to declare the enormity of their crimes, would with no small satisfaction embrace this convenience of obtaining absolution, when they have haply confessed but one or two of their most pardonable defaults.

Upon these Considerations was it, that I deferr'd the granting of a permission to hear the Confessions of secular persons to seven of the Religious men of that Society, who in other things had discovered sufficient Learning and abilities, until such time as they should promise and swear that they would not proceed according to those Articles in the management of Men's Consciences. And whereas I well foresaw that they would not be perswaded to take any such Oath without the consent of their Superiours, I gave them a Copy of those Articles to be shewn them; which they promis'd me to do. But from that time to this, I never could have any account or answer, either from them or their Superiours, unless it be, that one of them, whom I think to be a Professor of *Lovaine*, told me that their Society had caus'd to be Printed, in *France*, some of those very Articles; but that it did not any way concern the Inhabitants of *Flanders*. Whereupon I made him answer, that, it being not the custom to permit the impressions of Books made by those of their Society, without being before-hand approv'd by three of their Divines nam'd by their Provincial, it was no longer to be doubted that their whole Society maintain'd, as probable, what so many Divines besides the Author of the Book, had thought fit to be communicated to the publick.

All

All theſe things conſidered, I muſt confeſs I could never comprehend upon what theſe Fathers ground the imagination they are of, that I have done them any injury, by preſſing them to the Oath before mentioned. Had they been but pleas'd to diſcover the pretended grievances which they thought ſo indigeſtible, I ſhould have ordered the buſineſs to be diligently examin'd, and if there had been any thing of reaſon in their complaints, I ſhould have thought it no difficulty to quit my former reſolution. For it was far from my deſign to do ought that might prove prejudicial to them, all my aim being to prevent the deſtruction of that flock which was committed to my charge, and to reſcue it from the inconveniences conſequent to the licentiouſneſs of ſome Confeſſors, which I ſaw growing daily more and more predominant, and, was juſtly afraid, proceeded for the moſt part from that Society.

And whereas I could not imagine they ſhould flye to thoſe ſhifts and evaſions out of any other pretence, than for that there might be, among the cenſured Articles, ſome which they conceiv'd might be repreſented as leſs odious by a favourable conſtruction thereof, or might haply be ſo far maintain'd by plauſible arguments, as that they ſhould ſeem not to deſerve ſo ſevere a Cenſure, I thought fit (purpoſely to avoid being engag'd into a multiplicity of diſpute without any hope of conviction) to put thoſe Articles into the hands of the Theologal Faculty of *Lovaine*, to the end they might there be maturely examined, that thoſe only might be cenſur'd which ſhould be found undeniably corrupt and condemnable, and that, if the ſaid Faculty had met with either in the Books, or obſerved in the practice of Confeſſors any other opinions, containing a doctrine pernicious as was that of the Articles, they might be added thereto, as was accordingly done by the ſame, both on the 30. of *March*, and the 26. of *April*, 1653. when they judg'd that the XVII. Propoſitions enſuing were not to be tolerated in the practick, and that it was the duty of Superiors, to make proviſion by their Authority that they ſhould not be taught, as may be ſeen by the Copy of the Decree of the ſaid Faculty hereunto annexed.

To

To the end therefore that I might in all things obey the order of your Eminences directed to me, as far as lies in my power, and at the ſame time not omit any thing that my Epiſcopal Function may oblige me to, as to what concerns the weeding out of theſe pernicious Doctrines, *I* ſhall be ready to admit the Religious men of the Society aforeſaid, to receive Confeſſions, when there ſhall not be wanting any of the qualifications requiſite, provided always that, being legally authorized, they promiſe and ſwear, that they will never, in the practick, adhere to thoſe XVII. Propoſitions at leaſt, which *I* ſhall to morrow propoſe to the Eccleſiaſticks and Regulars of my Dioceſe, to the end they may be abhorr'd by all, a proceeding *I* hope your Eminences will allow as juſtifiable.

There are yet two things, whereof *I* think it not amiſs, upon this occaſion, to give your Eminences ſome account. The former, is, that the *Regulars* do not obſerve the Decree of the Congregation, made concerning the affairs and requiſitions of the Biſhops and Regulars, dated the 15. of *June*, 1647. hereafter mentioned; wherein it is declared, That it is not lawful for Regulars to give abſolution in caſes reſerved to the Ordinaries of the places, or that might be reſerved to them for the future. And conſequently, that they cannot exerciſe that power, if they have not obtained leave to that purpoſe of the Ordinary. Now though *I* took great care to have the ſaid Decree communicated to all Superiours of the Regular Orders the 3. of *Octob.* 1647. yet hath there been with me but one ſingle Religious man of the Order of St. *Auguſt.* to deſire that power, which *I* accordingly granted him, becauſe he was a prudent and pious Man. Others there are that pretend they have *I* know not what priviledges, or communications of priviledges; nay they diſclaim the Decree, as null, becauſe it was granted without their being heard thereto. Others there are, that affirm it only to be declarative, and conſequently that it is of no force againſt their priviledges, which, they ſay, cannot be made invalid, but by a Decree formally levell'd againſt them. Nay, there are ſome ſo temerarious, as preſumptuouſly to affirm, that it is not in the power even of our holy Father

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the Pope himself, to revoke or abridge their Priviledges, as being such as have been granted them by way of reward for their merits.

The second thing I have to represent unto your Eminences, is, that there are several Regulars who receive Confessions within my Diocese, though they have not been approved either by my Predecessors or my self. Upon which account it was, that, not long since, I caus'd notice to be given to all the Regulars (as it appears by the Copy of the Mandate hereunto annexed) that they should come and present the Deed or Writing wherein are to be seen the Names, and the time of Approbation, which they had received either from me or my Predecessors. This hath been done by many; and so that it soon discovered the great number of those that have intruded into the Office of Confessors within my Diocese, without the said Approbation. But one thing happened which *I* cannot sufficiently admire, that is, that when the Mandate came to the knowledge of the Abbot of Saint *Angelo, Internuncius* of his Holiness in the Low-Countries, he sent to me that *I* should revoke the said Mandate, though it did not comprehend any thing which had not been observed from all Antiquity, and that it had been established for a Rule in the Provincial Council of *Mechlin*, and confirmed by Pope *Paul* V. in the title 5. *c.* 1. *of the Sacrament of Penance*, in the terms recited in the Article hereunto annexed. And all this, notwithstanding the express command of our most holy Father the Pope that it should be observed, as may be seen in his Brief of the 16. of *May*, 1648. concerning the cause of the Bishops of *Angelopolis*. By which Brief, it is enjoyned, that the Regulars, even of the Society of *Jesus*, approved in a Diocese by the Bishop thereof, to hear the Confessions of secular persons, shall not have power to receive the like Confessions in another Diocese without the approbation of the Bishop of the said Diocese, as *I* doubt not but is well known to your Eminences.

And thus much *I* conceiv'd it my duty to discover to your Sacred Congregation, in order to the good of Ecclesiastical discipline, having so great a confidence of your Piety,

Piety, Zeal, and Vigilance, as that you will vouchſafe to afford me ſome more effectual means and remedies, whereby *I* may be enabled to oppoſe thoſe abuſes which ought not to be neglected. In the mean time, having with all ſubmiſſion acknowledg'd the reverence *I* have for your Purple, *I* remain

Your Eminences moſt

humble Servant,

JAMES,

Arch-biſhop of *MECHLIN.*

Bruſſels, July 17, 1654.

PRO-

PROPOSITIONS

THAT

Ought not to be Tolerated in the Practick, *and ſhould be condemned by the Authority of Superiours.*

I.

A Confeſſor ought not to deferr or deny Abſolution to a Penitent, that goes on in an habitual courſe of ſinning againſt the Laws of God, Nature and the Church, though he diſcover not the leaſt hope of future amendment, provided he only ſay that he is ſorry for what is paſt and promiſe to reform himſelf.

II.

That it is ſometimes lawful to abſolve a perſon that is in a next occaſion of ſinning, ſuch as, if he pleaſe, he may, but will not avoid, nay, though he ſeek it, and engage himſelf therein directly and of ſet purpoſe.

III.

To abuſe a marry'd Woman is not Adultery if the husband conſent thereto; and the reſt, too too horrid to be tranſlated.

IV.

It is lawful to diſmiſs thoſe with the Sacramental Abſolution, who had not ſaid over half their Confeſſions, by reaſon of the great concourſe of Penitents, as it may frequently happen, for inſtance, on great Feſtivals and days of Indulgence.

V.

That it is lawful as well in Judgment, as out of Judgment to ſwear with a mental Reſervation, without any regard

gard had to the intention of him who obliges a man to ſwear.

VI.

It is ſometimes allowable, and that ſo as a man ſhall not be guilty of any mortal ſin, to kill an adverſe party, or to defame him, even by charging him with crimes he is no way guilty of.

VII.

It is lawful for an Eccleſiaſtick or a Religious man of any Order to kill a Detractor, who threatens to diſcover notorious crimes of him or his Religion, when there is no other way to prevent it, as it ſhould ſeem there is not, if the Detractor be ready, publickly to charge therewith, and that before moſt grave men, either that religious man or his Religion, if he be not kill'd.

VIII.

The commandment of the Church to obſerve Feſtival days, is not obligatory upon pain of mortal ſin; (the caſe of ſcandal only excepted) if there be nothing of contempt.

IX.

There are ſome who probably maintain, that if the child be not yet quick in the mothers womb, it is lawful to procure an abortion, to avoid either ſcandal or death. Whence it appears that we muſt not too eaſily condemn a wench that compaſſeth the death of the child within her, when the child is not yet quickned, out of a fear that being found big, ſhe might be put to death, or come to diſcredit.

X.

It is lawful for a man to entreat a Conjurer to diſſolve a charm laid before by another of the ſame profeſſion, if he be willing and ready to do it.

XI.

Thoſe who communicate at the Monaſteries of the Mendicant Friars about Eaſter, ſatisfie the commandment of the Church concerning annual Communion, and are not oblig'd to communicate in their Pariſhes.

XII.

When a man hath in his Confeſſion conceal'd ſome ſins, out of a fear of bringing his life into any hazard, or out of ſome other conſiderations, he is not oblig'd to diſcover them in any Confeſſion afterwards.

XIII.

It is not only Lawful to preſerve, by a *murthering defence*, the things we are actually in poſſeſſion of, but alſo thoſe whereto we may make a certain claim, or have ſome intereſt in, and are in hopes to be poſſeſſors of hereafter. Which doctrine allow'd, it is lawful as well for an heir as a Legatee to defend himſelf in that manner, againſt him who unjuſtly raiſes encombrances to hinder his ſucceſſion, or retard the execution of a Will. The ſame courſe is alſo allowable in him that hath a right to a Lecturer's place or a Prebendry, againſt another who unjuſtly diſturbs his poſſeſſion.

XIV.

To call God to witneſs to a light inconſiderable Lye, is not ſo great an irreverence, as that a man ſhould or might be damn'd for it.

XV.

'Tis no mortal ſin for a man to accept a challenge to maintain his honour, and to kill the challenger.

XVI.

A man is not oblig'd, upon pain of mortal ſin, to reſtore what he hath ſtollen by trivial and inconſiderable thefts, what ever the total ſum thereof may amount to.

XVII.

A perſon is capable of receiving Abſolution how palpable ſoever his ignorance may be of the Myſteries of Faith, nay, though out of pure negligence, he knows nothing of the myſtery of the moſt Bleſſed Trinity, or of the Incarnation of our Lord JESUS CHRIST.

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ADVERTISEMENTS TO *CONFESSORS.*

CONfeſſors are hereby to take notice, that they are not inveſted with any ſuch power as that of diſpenſing with the obligation which lies upon men to pay their debts, or to countenance the delay of the payment thereof; or exempting men from the obligation of reſtoring the honour they have taken away from their Neighbour, or making ſatisfaction for the injuries they have done him. They are accordingly to defer abſolution, if the Penitents expreſs not a readineſs to ſatisfie, whether it be for their debts or the injuries they have done, thoſe caſes only excepted wherein the Laws permit it, whereof the Confeſſors only are the Interpreters.

They are further to be advertis'd, that, according to the preſcription of the Council of *Trent*, they are not to meddle with reſerv'd Caſes, and conſequently, that they are not to aſſume to themſelves any power of Abſolution therein, ſave only in extreme neceſſity.

THE JUDGMENT OF THE Theologal Faculty OF *LOVAINE,*

Consulted by the Arch-bishop of Mæchlin, *to know, whether he ought not to enjoyn the Confessors to forbear the practice of the precedent propositions, in the direction of mens Consciences.*

THe sacred Theologal Faculty of *Lovaine* assembled in the Hall of the University, the 30. of *March*, and 26. of *April* 1653. hath judged and concluded, that the doctrine of these XVII. *Propositions* is not to be suffered in the Practick, and that the Superiours ought to employ their authority for the prevention thereof.

It is also the judgment of the same Faculty, that the two *advertisements* subsequent thereto are to be seriously recommended to the Confessors.

Signed below, by

THEODORUS LYLVOLTIUS,
Dean, in his own name and that of all the other Doctors.

THE END.

UMI - 19

THE STATIONER *TO THE* READER.

I *Had once reſolv'd to cloſe up the* ADDITIONALS *to the* MYSTERY *of* JESUITISME *with the ſolemn Cenſure paſſed by the Theologal* Faculty *of* Lovaine, *upon ſeveral Propoſitions, as confining my ſelf to what I found in the* Cologne-*Edition of the* PROVINCIAL LETTERS. *But the two following pieces coming ſo opportunely to hand, and being of ſo much concernment to all the tranſactions between the* JANSENISTS *and the* MOLINISTS; *it would have argued a* neglect, *if not an* envy, *of thy ſatisfaction to have ſlipped the preſent occaſion I had to file them up. Beſides, the* JESUITS, *for their vindication, intending to put out* THE APOLOGY FOR THE CASUISTS, *&c. in Engliſh, (to which theſe are written by way of Anſwer) they may prove an* Antidote *againſt the* poyſon, *intended the unwary world in that Maſter-piece of the* SOCIETY.

FACTUM,
OR A
REMONSTRANCE
OF THE
Curez of *PARIS.*

Againſt a Book Intituled,

An Apology for the Caſuiſts, *againſt the calumnies of the* Janſeniſts.

Printed at *Paris*, 1657.

As alſo againſt thoſe that have been the Authors, Printers, and Diſperſers of it.

THe cauſe we are ingag'd in is that of Chriſtian Morality. Our Adverſaries are the Caſuiſts, who corrupt it. The concernment we have therein is deriv'd from the tenderneſs we ought to have for their conſciences who are committed to our charge. And the reaſon of our ſo earneſt appearance againſt this late Libel, is, that the confidence of theſe Caſuiſts growing every day more and more inſupportable, inſomuch that it ſeems arriv'd to ſuch a height as makes it incapable of addition, we conceive our ſelves oblig'd to have recourſe to the utmoſt remedies, and to put up our complaints to all the Tribunals where we imagine we ought to do it, ſo to proſecute without any intermiſſion the cenſure and condemnation of thoſe pernicious Maximes.

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The better to ſatisfie the world of the juſtice of our pretenſions, we need only give a naked repreſentation of the whole difference as it lies between us, and an account of the carriage of theſe Caſuiſts from the beginning of their enterpriſes to the publiſhing of this laſt Book of theirs, which is indeed the conſummation of all. To the end, that men, having conſider'd with what an exceſs of patience they have hitherto been tolerated in their pernicious deſigns againſt the Church, may thence perceive the neceſſity there is henceforward to proceed with the greateſt rigour againſt them. But we think our ſelves concern'd in the firſt place to make appear wherein the venome of their miſchievous doctrines doth principally conſiſt, as a thing which the greateſt part of the world does not ſufficiently reflect upon.

That which is moſt highly pernicious in theſe new doctrines, is, that their main deſign is not only to corrupt good manners, but to introduce corruption into the very rule of Morality, which is a buſineſs of far greater conſideration and conſequence. For it is much a leſs dangerous and general inconvenience to introduce irregularity and diſſolution, yet with a ſuppoſal of the vigour and exiſtence of the Laws whereby they are forbidden, than to pervert thoſe Laws and to juſtifie thoſe irregularities. The reaſon thereof is, that, as the nature of man is even from its firſt being perpetually inclin'd to evil, and that the only thing which prevents him from falling thereinto is ordinarily the fear he may be in of the Law, ſo it happens, that, when he hath once ſhaken off that bridle, he runs at random into all exceſſes of concupiſcence; ſo that there is no difference between making *all vices lawful*, and *all men vicious*.

And thence it comes, that the Church hath never endeavoured any thing ſo much as an inviolable conſervation of the rules of Morality, even in the midſt of their diſorders whom ſhe could not prevent from a violation thereof. So that when time hath produced Chriſtians of evil lives, it is to be obſerved at the ſame time that there were holy Laws that condemned them and were purpoſely made for their reduction. Nor indeed was it ever known before the ſtarting of theſe Caſuiſts, that any one, acknowledging himſelf to be of the Church, did publickly endeavour to deſtroy the purity of her rules.

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This, it ſeems, was an attempt reſerved for theſe laſt times, which the Clergy of *France* calls *the dregs and dotage of the laſt days*, wherein theſe new Divines inſtead of making the lives of men conſonant to the precepts of Jeſus *Chriſt*, make it their buſineſs to level the precepts and rules of Jeſus *Chriſt* to the concernments, paſſions and pleaſures of men. It is by this horrid overturning of things, that ſome, who go by the names of *Doctors* and *Divines*, have introduced, inſtead of true Morality, which ought to have no other principle than divine Authority, nor other end than that of charity, a Morality that's purely humane, ſuch as proceeds from no other principle than that of reaſon, nor hath other end than concupiſcence and the paſſions moſt irregular in nature. And this is no more than what they declare themſelves with an incredible preſumption, as may be ſeen by theſe few maximes, which are moſt ordinary among them. *An action*, ſay they, *is probable, and may be done with a ſafe conſcience, if it be grounded on a rational reaſon*, ratione rationabili, *or upon the authority of ſome grave Authors, nay, of one alone, or if it be directed to an allowable object.* Now what they mean by an *allowable object* may be ſeen by the examples they give of it. *It is lawful*, ſay they, *for us to kill him that hath done us any injury, provided it proceed from a motive of gaining eſteem among men*, ad captandam hominum æſtimationem. *A man may go to the place appointed with a deſign to fight a duel, provided he do it to avoid the aſperſion of a hen-hearted fellow, and to gain the reputation of a man of metal*, vir & non gallina. *A man may give money for a Benefice, provided it be done out of no other reflection than that of the temporal advantages accrewing thereby, and not out of any thoughts of making a compariſon between a temporal and ſpiritual thing. A woman may dreſs her ſelf gorgeouſly, what inconvenience ſoever may happen thereby, provided ſhe do it meerly out of the natural inclination ſhe hath to be vain*, ob naturalem faſtus inclinationem. *A man may eat and drink as much as he pleaſe, ſo it be done purely out of vanity, and without prejudice to his health, becauſe the natural appetite may endeavour its enjoyments in thoſe actions which are proper thereto*; Licite poteſt appetitus naturalis ſus actibus frui.

From

From theſe few words may a man give a great gueſs at the deſigns of theſe Caſuiſts, and how that, while they deſtroy the rules of piety, they introduce, inſtead of the precepts of the Scripture, which oblige us to do all things with an humble complyance to the will of God, a brutal permiſſion to make all our actions abſolutely referrible to our ſelves. That is to ſay, whereas Jeſus Chriſt came to mortifie in us the concupiſcences of the old man, and to ſettle the empire of charity in the new man; theſe, on the contrary, are come to revive the concupiſcences, and to ſmother the love of God, from which they give men a liberal diſpenſation, and declare it to be ſufficient *if they hate him not.*

This, this is that carnal kind of Morality which they have furniſhed the world with, ſuch as hath its dependance only on the arm of fleſh, as the Scripture ſpeaks, and whereof they aſſign no other ground than the authority of *Sanchez, Molina, Eſcobar, Azor, Sotus, &c.* who it ſeems think it rational; whence they conclude, that it may be followed with the greateſt ſafety of conſcience, and without running the leaſt hazard of damnation.

It is certainly a thing deſerves our greateſt aſtoniſhment to ſee the preſumption of ſome men come to this height. But this is done inſenſibly, and by degrees that to moſt are imperceptible; in this manner.

Theſe accommodating or complying opinions were not at their firſt ſtart guilty of the exceſs they are at the preſent, but ſeeming not ſo horrid, and being advanced only as things doubtful and problematical, they immediately gained ſome ſtrength by the number of their maintainers, whoſe maximes are of this quality, that they daily tend more and more to diſſolution and libertiniſme. So that there being a conſiderable body of Caſuiſts that ſtifly maintained them, the Miniſters of the Church ſomewhat backward to engage againſt that great number, and hoping withal that mildneſs and reaſon might reduce thoſe wandring perſons into their right way again, have ſuffered theſe diſorders with a patience, which the event hath diſcovered to be not only ineffectual, as to what was expected might be the iſſue of it, but alſo prejudicial. For they, aſſuming thence a liberty

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to write, have in ſhort time ſpent their venome into ſo many volumes, that the Church does at this day groan under the monſtrous burthen thereof. The licentiouſneſs of their opinions, which muſt be proportionable to the multitude of their Books, is ſuch as does not only hurry them into pernicious Tenents, but gives them withal a confidence to propoſe them to the world. Thus the maximes which they had at firſt only ſcattered abroad as ſimple *ſentiments*, were, not long after, advanced into the predicament of *probability*; thence into the number of ſuch as might be followed with all *ſafety and ſerenity of conſcience*; nay, at laſt, declared to be as *ſafe* as the contrary opinions, and this with ſuch a palpable diſcovery of extravagance, that the Eccleſiaſtical powers conceiving a juſt indignation thereat have paſſed ſeveral cenſures on thoſe doctrines. The general aſſembly of the Church of *France* cenſured them in the year 1642. in the book of F. *Bauny* which is in a manner a perfect collection thereof: for books of that nature are but perpetually reiterated copies of the ſame thing, that were extant before. The Colledge of *Sorbonne* paſſed the ſame condemnation on them: The Theologal Faculty of *Lovaine* did the like; and the late Arch-biſhop of *Paris* paſſed ſeveral cenſures upon them. Inſomuch that there was ſome ground to hope, that ſo many authorities joyned together might retard the further progreſs of ſo growing an inconvenience; but the Caſuiſts it ſeems thought not all theſe checks worthy their notice. F. *Hereau* read, in the Colledge of *Clermont*, ſuch ſtrange Lectures in order to the permiſſion of *Homicide*; and the Fathers *Flahaut*, and *Le Court* did at *Caen* broach ſuch horrid Tenents to authorize duels, that the Univerſity of *Paris* conceived it ſelf thereupon obliged to make a repreſentation thereof to the Parliament to have ſome courſe taken therein, which occaſioned thoſe tedious proceedings that are known to all the world. F. *Hereau* being upon that charge by order of the Council, confined to the *Jeſuits* Colledge as a Priſoner, it abated ſomewhat of the earneſtneſs of the *Caſuiſts*; but in the mean time were they preparing new matters, to be ſpawn'd into the world in a more favourable conjuncture of time. Accordingly, it was not long ere came abroad the works of *Eſcobar*,

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F. *Amicus*, *Mascaregnas*, *Caramuel*, and diverse others, so fraught with the opinions that had been already condemned, nay, with some new ones more horrid than any before; that we, who, by reason of the over-sight and familiarity which we have with Mens consciences, must needs take notice of the mischiefs occasioned by those irregularities, thought our selves obliged to oppose the same all that lay in our power. Upon these grounds was it, that we addressed our selves these last Years to the Assembly of the Clergy then sitting, to demand the condemnation of the principal propositions of these late Authors, whereof we gave them a faithful extract.

Then was it, that the earnestness of those who would undertake the maintaining of them, apparently broke out. They left no course unattempted, omitted nothing of solicitation to prevent the Censure, or at least to delay it for some time, out of a fond hope, that if they could but shift it off to the rising of the Assembly, there would not be time to take it into consideration. Their design, in some part, proved effectual; but notwithstanding all their artifices, and the great affairs the Assembly had to dispatch near its closure, nay, though we had not of our side but the bare truth (a thing not very powerful at this day) yet by the providence of God things were so ordered that, contrary to all their endeavours, the Assembly resolved not to separate till it had given sufficient discoveries of its indignation against those dissolutions, and its earnest desires to pass a solemn condemnation upon them, if they had had time to do it.

To make this the more evident to all the World, a Circular Letter was written to all the Bishops of the Kingdom, and the Book of St. *Charles Borrhomæus*, Printed the last Year by their order, sent with the said Letter, wherein, the more to oppose those mischievous maximes, they begin with that of *Probability*, which is the foundation of all. Their words are these: *It is a long time, that it hath been the grief of our Spirits, to see our Dioceses, as to these matters, not only in the same condition with the Province of S.* Charles, *but in a much more deplorable. For if our Confessors have a greater talent of learning and abilities than those of his*

his time, the danger is ſo much the greater of their embracing and following certain modern opinions, which have made ſuch a ſtrange alteration in Chriſtian Morality, and the maximes of the Goſpel, that the moſt implicit ignorance is to be preferred far before ſuch a knowledge; as ſuch as teaches men to be ſceptiques in all things, and to find out ways, not to exterminate the corrupt maximes of men, but to juſtifie them therein, and to inſtruct them how they way with ſafety of conſcience put them in practice.

Then they come to thoſe *conveniences* and *accommodations* that are eſtabliſhed upon the principle of *Probability*. *For*, ſay they, *whereas Jeſus Chriſt hath left us his precepts and example, to the end that thoſe who believe in him, might obey him, and regulate their lives according thereto, the deſign of theſe Authors, on the contrary, ſeems to endeavour a compliance between the precepts of Jeſus Chriſt, and the intereſts, pleaſures, and paſſions of men; ſo ingenious are they in ſoothing their avarice and ambition, by the encouragements they give them to be revenged of their enemies, to lend out money upon exceſſive intereſt, to get into Eccleſiaſtical dignities by ways never ſo indirect, and to preſerve the imaginary honour which is derived from the world by baſe and bloody courſes.* And after they had made ſome ſcornful reflections on the Caſuiſts *method of the right direction of the intention*, they earneſtly condemn their abuſe of the Sacraments.

And laſtly, that the Church might know, that what they had done was but little in compariſon of what they would have done, had it been in their power, they conclude thus. *Several Curez of the City of* Paris, *and of other the chiefeſt Cities of the Kingdom, have, by the complaint they have made to us of theſe diſorders with the permiſſion of the Reverend their Prelates, and their earneſt intreaties that ſome remedy might be thought on, heightened our zeal, and much added to our attriſtation and regret. Had their addreſſes come ſooner to our Aſſembly than they did, we ſhould, with all poſſible exactneſs and diligence, have examined all the new propoſitions of the Caſuiſts whereof they gave us the extracts, and paſſed a ſolemn ſentence upon them, ſuch as might have hindred the further progreſs of that contagion of mens conſciences. But having not the leaſure to take the buſineſs into examination, with the diligence*

ligence and exactneſs which the importance thereof might juſtly require, we find, that, for the preſent, we could not bethink us of a better remedy for ſo deplorable a diſorder, than to give order for the printing of the inſtructions *laid down by Saint* Charles Borromæus, *Cardinal and Arch-biſhop of* Milan, *at the charge of the Clergy, as being ſuch as whence theſe Confeſſors may learn how they ought to behave themſelves in the adminiſtration of the Sacrament of penance, and to ſend them to all the Reverend the Biſhops of the Kingdom.*

There being nothing ſo remarkable from this procedure of our Lords the Biſhops, as that what they ſaid proceeded abſolutely from the force and conviction of truth which they conceived obliged them to expreſs themſelves in that manner, we preſumed, that the Authors of thoſe novelties would have been more reſerved for the future, and that, having conſidered that all the Curez of the principal Cities of *France*, and the Prelates, were unanimouſly reſolved upon the condemnation of their doctrine, they would at length have ſate ſtill, and thought it no ſmall happineſs that they had avoided the cenſure they had ſo much deſerved, that is, ſuch as muſt needs have made a noiſe in the World proportionable to the extravagances they had committed againſt the Church.

This poſture were things in; and, for our parts, our thoughts were wholly taken up with a peaceable inſtruction of our People according to pious and Chriſtian maximes, without any fear of diſturbance, when there comes upon the ſtage this new Book, we have now to deal with, which being an APOLOGY for all the CASUISTS, does alone contain full as much as the reſt do put together, and revives all the condemned propoſitions, and that with an imprudence and ſcandal ſo much the more deſerving a ſevere cenſure, that it dares appear after ſo many contemned cenſures, and ſo much the more to be puniſh'd for that it is apparent, by the miſcarriage of the remedies already uſed, what neceſſity there is to find out ſuch as may prove more effectual, to put at laſt a final period to ſo dangerous and ſo inſupportable a miſchief.

We come now to the particular reaſons we have to proſecute the condemnation of this Libel. They are indeed many

many and those very considerable, whereof the first is the extraordinary confidence wherewith the Authors of that Book maintain the most abominable propositions of the Casuists. Things are now carried on simply without any palliation. The old way of vindication, which was, that such and such propositions were impos'd upon them, is now thought shifting and evasive. No, they deal plainly as may be, they acknowledge and maintain them at the same time as such as may be followed with a safe conscience, nay such as are *as safe*, say they, *as the contrary opinions*. *'Tis very true*, says the Apology in a hundred several places, *that the* Casuists *hold these maximes, but it is as true withall that they have much reason to hold them*. Nay, sometimes the Author is so free-hearted as to acknowledge somewhat more than they are reproached with. *'Tis granted*, says he, *that we do maintain the propositions so much found fault with, and yet the Casuists stick not to go beyond that too*. So that now all the difference as to matter of fact is taken away; he grants all, he acknowledges, that, according to their doctrine, *there is no usury in Contracts*, though the most guilty of extortion, through the ways he lays down whereby to avoid it, pag. 101, 107, 108, &c. *That such as trade in* Benefices *are not chargeable with* Simony, *what bargain soever they may drive, if there be a right direction of the intention*; if a Man will trust to what he says, pag. 62 Blasphemies, perjuries, impurities, in a word, *all breaches of the Decalogue are no sins at all when they are committed by any man out of ignorance, surprise, or passion*, pag. 26, 28. *It is lawful for servants to rob their Masters to make their wages proportionable to their services*, according to Father *Bauny*, maintain'd by the Author of the Apology, pag. 81. *Women may take their Husbands money unknown to them to game withall*, pag. 152. *Judges shall not be obliged to make restitution of what they may receive for giving an unjust judgment*, pag. 123. *A man shall not be obliged to quit those occasions and propositions wherein he runs the hazard of damnation, if he cannot do it with ease and convenience*, pag. 49. *A man does deservedly receive absolution, and may be a worthy communicant, though he be not otherwise troubled for his sins than out of a reflection on the temporal inconveniences occasioned*

caſioned thereby, pag. 162, 163. *A man may without any blame calumniate thoſe who ſpeak ill of him, by impoſing ſuch crimes upon them as he knows they are innocent of*, pag. 127, 128, 129. In a word, any thing ſhall be lawful, the Law of God ſhall ſignifie nothing, and only *natural reaſon* ſhall be our light and guide in all our actions, nay, ſhall enable us, *to diſcern when it is lawful for a private man to kill his neighbour*; which certainly is a thing ſo pernicious as defies all parallel; and whereof the conſequences muſt be dreadful. *Let it be made apparent to me*, ſays he, pag. 87. &c. *That we ought not to be guided by the dictates of natural reaſon, to diſcern when it is lawful for a man to kill his Neighbour.*

And to confirm this propoſition; *Since that Monarchs conſult* ONLY NATURAL REASON *to puniſh Malefactors, in like manner we need no other director than* THE SAME NATURAL REASON *to judge whether a private* perſon may kill another that injures him, *not only in things that concern his life, but alſo his reputation or eſtate.* And to anſwer what may be preſs'd on the contrary, *viz.* that it is forbidden by the Law of God, he ſays in the name and behalf of all the Caſuiſts, *We believe that we have ground enough to exempt from the penalty of that commandment of God, thoſe who kill others for the preſervation of their honour, reputation, and eſtates.*

If this maxime be well conſider'd, namely, *That it is the proper faculty of* Natural Reaſon *to diſcern when it is lawful or unlawful for a man to kill his neighbour*, and a man add thereto the execrable maximes of ſome moſt grave Doctors, who, by their natural reaſon, have concluded it lawful, upon certain occaſions, to commit ſtrange parricides againſt even the moſt ſacred perſons, it might well be judg'd, that, all this done, if we ſhould be ſilent, we were unworthy the Miniſtry we profeſs; that we were the deſtroyers, and not the Paſtors of the flocks committed to our charge, and that God might juſtly puniſh us for ſo criminal a ſilence. We therefore diſcharge our duty, by acquainting both the people and Judges of theſe abominations; and we hope that both people and Judges will do theirs, the former in avoiding them, the latter in puniſhing them according to the quality and importance of what ſhall be done.

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But what is yet a further motive of our earneſt appearance in this manner, is, that we are not to conſider theſe propoſitions as taken out of a Book that is anonymous and without authority, but as extracted out of one maintain'd and countenanced by a very conſiderable body. We ſpeak it not without regret. For though we have from the beginning known well enough who the firſt Authors of theſe diſorders were, yet have we thought fit to forbear the diſcovery of them, nor indeed ſhould we yet do it, did they not betray themſelves, as it were out of a ſet purpoſe to be known to all the world. But ſince they are ſo deſirous it ſhould be known, it were to no purpoſe for us to conceal it any longer; ſince it is among them that this Libel hath been expos'd to ſale, that no other place than the Colledge of *Clermont* would ſerve as a Shop to put off that ſcandalous piece; that ſuch as have brought in their money have carryed away as many APOLOGIES FOR THE CASUISTS as the ſums amounted to; that the Fathers of that Colledge have diſperſed them among their friends in *Paris* and the Provinces; that F. *Briſacier*, Rector of their Colledge at *Rouen*, hath with his own hands preſented of them to ſome perſons of quality in that City; that he cauſed it to be read in the Refectory, while all were at Table, as a piece of edification and piety; that he deſired the permiſſion to reprint it of one of the principal Magiſtrates; that the Jeſuits of *Paris* have been very earneſt with two Doctors of *Sorbonne* for their approbation of it; to be ſhort, ſince they are reſolved to pluck off the viſard, and are willing ſo many ways to diſcover themſelves, it is high time we ſhould beſtir our ſelves; and that ſince the *Jeſuits* publickly declare themſelves the Patrons of the APOLOGY FOR THE CASUISTS, the Curez declare that they do publickly charge them therewith. 'Tis fit all the world knew, that, as the Colledge of *Clermont* is the exchange where theſe pernicious maximes are to be bought and ſold, ſo is it in our pariſhes that the Chriſtian maximes oppoſite thereto are publickly taught, that ſo it may not happen, that the ſimple and unwary, hearing theſe errors ſo ſtifly maintained by ſo celebrious a ſociety, and not finding any oppoſing them, might take them for truths,

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and be inſenſibly enſnared thereby, and that the judgment of God ſhould fall upon both people and Paſtors according to the doctrine of the Prophets, who declare, againſt theſe new opinions, that they ſhall both come to ruine, the former, for want of having received neceſſary inſtructions, and the latter, for their neglect in giving them.

There is therefore an inevitable neceſſity lies upon us to ſpeak in this conjuncture: but what makes the obligation yet more preſſing, is, the injurious manner whereby the Authors of the *Apology* fall ſo bitterly on our Miniſtry. For that book, to ſpeak properly, is no more than a ſcandalous Libel againſt the Curez of *Paris* and the Provinces who have oppoſed their diſorders. It is a ſtrange thing to ſee how they ſpeak of the Extracts, which we preſented to the Clergy, of their moſt dangerous propoſitions, and to conſider withal the miracle of their confidence to treat us, upon no other account, as they do, *pag.* 2. and 176. with the terms of *ignorant, factious, heretical, wolves and falſe Teachers. It is a thing which the Society of the Jeſuits cannot but reſent* (ſay they *p.* 176.) *to ſee that informations are put up againſt them by a ſort of* Ignorants, *who deſerve not to be numbred among the dogs that wait on the flock of the Church, whom yet ſome take for true Paſtors, nay, they are followed by the ſheep that ſubmit to the conduct of theſe wolves.*

Now this is the conſummation of inſolence whereto the *Jeſuits* have raiſed the *Caſuiſts*. They thought it not enough to abuſe the patience and moderation of the Miniſters of the Church, to introduce their impious opinions, but are now come to that height, that they will needs force out of the Miniſtery of the Church thoſe who refuſe their conſent thereto.

This ſeditious and ſchiſmatical attempt, which aims at the raiſing of a ſpirit of diviſion between the people and their lawful Paſtors, by inciting them to ſhun their Teachers as falſe Prophets and wolves, for no other reaſon than that they ſtand in the gap againſt a carnal and impure morality, is of ſuch importance in the Church, that we could not be any longer ſerviceable in our Functions if this inſolence were not repreſſed. For it were as much as to expect we ſhould renounce our character, and forſake our Churches,

if, there being ſo many Chriſtian Tribunals eſtabliſhed for the maintenance of evangelical rules, it were not lawful for us, without fear of being defamed as *wolves* and *falſe prophets*, to tell thoſe whom we are obliged to inſtruct, that it is out of all queſtion a crime for a man to traduce his neighbour; that it is much more ſafe in conſcience for a man that hath received a blow on the one cheek, to turn the other to the ſmiter, than to kill him, though he endeavour to run away for it; that to fight a duel is an inevitable crime; and that it is a horrid falſhood to ſay, *that it is the part of humane reaſon to diſcern when it is lawful or unlawful for a man to kill his neighbour*. If we have not the freedom to ſpeak after this manner, but there muſt immediately come abroad Books publickly maintained by the whole body of the *Jeſuits*, repreſenting us as factious ſpirits, ignorants and falſe Prophets, it is impoſſible we ſhould be faithful in the adminiſtration of our functions, and the government of the flocks committed to our charge.

There is no place, though not civilized out of its original infidelity and barbariſm, where it may not be lawful to affirm calumny to be a crime, and that it is not lawful for a man to kill his neighbour purely to vindicate his honour. No, there are no places but thoſe where Jeſuits are, in which a man dares not ſay ſo much. We muſt either permit Homicides, Calumnies, and the profanation of the Sacraments, or ſtand expoſed to the ſad effects of their vengeance. We are appointed by God to be the meſſengers of his commandments to his people, and we muſt not preſume to obey him without falling under the fury of theſe carnal Caſuiſts. What a ſtrange poſture are we at this day reduced to? Wo unto us, ſays the Scripture, if we do not preach the Goſpel; and wo unto us, ſay theſe men, if we do preach it. We are on the one ſide to fear the indignation of God, on the other we are threatned by the inſolencies of men, and ſo we are reduced to a neceſſity of either degenerating into falſe Prophets and wolves, or being torn to pieces as ſuch by thirty thouſand tongues that can afford us no other character.

This is the ground of our complaints. This was it that obliged us to demand juſtice for our ſelves and Chriſtian Morality, in whoſe cauſe we muſt needs be concerned. This alſo hath

hath reinflamed our zeal to maintain the purity of manners proportionably to the attempts of thoſe that would defile it. Morality, the more powerfully it is oppoſed, becomes the more endeared to us, to which it adds ſome thing that we are alone to defend it. And therefore out of the ſatisfaction it is to us, that God is pleaſed to make our weakneſs contributory thereto, we preſume to ſay with the man after his own heart, *Lord it is time for thee to ariſe, they have deſtroyed thy law; but it raiſeth in us a greater affection to thy precepts, and an averſion for all the ways of iniquity.*

It is in the mean time a very deplorable caſe that we ſhould be thus worried and perſecuted by thoſe from whom we ought rather to have expected relief; ſo that we are to engage with the paſſions of men, not only attended with all the impetuoſity that is natural thereto, but alſo puffed up and maintained by the approbation and intereſt of ſo vaſt a body of Religious men; and that inſtead of any advantage we might make of their inſtructions in order to the reformation of popular extravagances, we are forced to make the beſt we can of that ſmall remainder of pious ſentiments there may be in the people, to work in them a horror for the irregularities of thoſe Religious men.

And this poſture are our affairs in at the preſent; but we hope God will incline the hearts of thoſe, in whoſe power it is to do us juſtice, to take our cauſe into their conſideration, and that they will be the more earneſt to endeavour our vindication, by how much they are otherwiſe likely to be made complices of theſe corruptions. In this number are comprehended the Pope, the Biſhops, and the Parliament, by that extravagant inſinuation wherein the Authors of the Libel would have it believed as a thing moſt certain, *that the Bulls of the* Popes *againſt the five* Propoſitions *are a general approbation of the doctrine of the* Caſuiſts; than which there cannot be any thing more injurious to thoſe Bulls, nor more impertinent in it ſelf, ſince there is not the leaſt analogy between thoſe two things. All that is common between thoſe five Propoſitions and thoſe of the Caſuiſts, is, that they are all equally heretical. For, as there are Hereſies in matters of *Faith*, ſo are there alſo Hereſies in matter of *Morality*, according to the Fathers and Councils, and thoſe ſuch as are ſo much

much the more dangerous, in that they are made complyant with the passions of men and that unhappy leaven of concupiscence, which the greatest Saints are not exempted from. We are therefore to be in some measure confident that those, who have expressed so much zeal against the condemned Propositions, will discover no less upon this occasion, since that the welfare of the Church, which it may have been then their principal design to promote, is now so much the more concerned, insomuch that whereas the Heresie of the five Propositions is understood only by Divines, and that no body presumes to maintain them, it happens here, on the contrary, that the heresies of the *Casuists* fall within the understanding of all the world, and are publickly maintained by the *JESUITS*.

THE ANSWER
OF THE
Curez of *PARIS*,

Maintaining the FACTUM Presented by them to the Reverend Vicars General, to demand the Censure of

THE APOLOGY FOR THE CASUISTS;

Against a piece Intituled,

***A REFUTATION** of the Calumnies lately publish'd by the Authors of the FACTUM, under the name of the Reverend the Curez of* PARIS, *&c.*

AFter the solemn Indictment we have brought in with so much justice and reason before the Ecclesiastical Tribunal, against the *Apology for the Casuists*, whereof we have discovered the most pernicious maximes and the strange extravagances which had fill'd with horror those whom God had

had inſpired with any thing of love for his Truths, there was ſome ground to hope, that thoſe, who, out of an immoderate deſire to maintain even the moſt diſſolute of their Authors (whereof that Book gives the World a faithful Catalogue) were engag'd in the defence of it, would by their humility and ſilence, have repaired the injury which they had done all juſt and indifferent perſons by their temerity and blindneſs.

And we find to our regret that nothing is able to abate their preſumption. Inſtead of ſitting ſtill, or not opening their mouths, unleſs it were to diſclaim errours ſo unmaintainable, and ſo palpably oppoſite to the purity of the Goſpel, they have newly put forth a piece, wherein they maintain all thoſe errours, and fall into the greateſt virulence that may be againſt the FACTUM we had made, to lay open the corruption of their doctrines.

This is it that obliges us to reaſſume new courage, and to riſe up againſt that exceſſive confidence of theirs, ſo to take away the reproach which muſt otherwiſe be put on our age, that the enemies of Chriſtian morality had been more earneſt in their attempts againſt it, than the Paſtors of the Church in the maintenance of it; and that it happened not, that, while the People rely upon our vigilance, we our ſelves ſhould fall into that ſloathful indifference, which the Scripture does ſo ſeverely condemn in the Paſtors.

The writing newly publiſh'd againſt our *Factum* is a meer ſtratagem of the *Jeſuits* who are nam'd therein, and who, that they might with the greater liberty exerciſe their detraction upon the piece, without any apparent injury to our perſons, ſay, that they do not look on it as a thing whereof we are really the Authors, but as a piece impoſed upon us.

And though it had been made by us, examin'd and corrected by eight perſons of our Body appointed to that purpoſe, approved in the general Aſſembly of our Company, printed in our names, preſented by us juridically to the Reverend the Vicars general, diſpers'd by us through our Pariſhes, and own'd and acknowledg'd by all the ways that could be, as it appears by the orders of our Aſſembly of *Jan.* 7. *February* 4. and *April* 1. 1658. yet it is nothing

with them to affirm, that we never had any hand in it, and upon that ridiculous ſuppoſition they treat the Authors of the *Factum* with the moſt injurious terms that truth could be affronted by, and at the ſame time give us the moſt inſinuating commendations that ſimplicity could be ſurpriſed by.

So that all that is new, is, that their language, as to us, is different from what it was. In the *Apologie for the Caſuiſts* we were *falſe Prophets*; here we are *true and worthy Paſtors*. In the *Apologie*, they hated us as *ravenous wolves*; here they love us as *perſons venerable for their vertue and piety*. In the *Apologie* they treated us as *Ignorants*; here we are a ſort of perſons *illuminated and full of light*. In the *Apologie*, they treated us as *Hereticks and Schiſmaticks*; here they have a *reverence not only for our character, but alſo for our perſons*. But in both the one and the other there is this one thing common, that they maintain that corrupt Morality as the true Morality of the Church. Which kind of procedure diſcovering nothing ſo much as that it is their principal deſign to introduce their own pernicious doctrine, they accordingly, to effect it, indifferently faſten on thoſe courſes which they imagine might contribute moſt thereto; ſo that it matters not much whether they ſay of us that we are *wolves* or *lawful Paſtors*, ſince they do it as they think it more or leſs advantagious for the authorization and maintenance of their Errours. So that the change of their ſtile is no effect of the converſion of their hearts, but a piece of Legerdemain common in their politicks, whereby they put on ſo many different ſhapes, yet ſtill continue the ſame perſons, that is to ſay, conſtant enemies to the truth and thoſe that maintain it.

For there is nothing ſo certain, as that they are not really changed in reſpect of us, and that we are not the perſons they commend, but that on the contrary we are thoſe whom they wreak their malice upon, ſince that they commend only thoſe Curez who had not any hand in the *Factum*, which can have no relation to us who were all as deeply as may be concern'd in it, and that they openly betray their indignation againſt the Authors and Approvers of it, which we cannot be inſenſible of. And thus all the evil they ſeem loth

loth to ſpeak of us as Curez, they ſay of us as Authors of the FACTUM, and they do not ſpeak advantageouſly of us in any ſenſe, but to have the greater opportunity to load us with injuries and reproaches in another.

This is a pitiful kind of artifice, and a way to be injurious that is more baſe and more picquant than if it were free and open. And yet ſo irreclaimable is their preſumption, that they make their advantages of it not only againſt us, but alſo againſt thoſe whom God hath rais'd into the moſt eminent dignities of the Church; for they have no better treatment for the *Circular Letter*, directed by our Lords the Prelates of the Aſſembly of the Clergy, to all the Biſhops of *France*, to preſerve their Dioceſes from the corruption of theſe *Caſuiſts*. They ſay of that Letter, *pag.* 7. that it is a *ſurreptitious piece without their approbation, without Order and without Authority*, though it were really publiſh'd by the Order of the Prelates of the Aſſembly, dreſſed up by themſelves, approved by them, printed at their command, by *Vitré* Printer to the Clergy of *France*, with the Inſtructions of Saint *Charles*, and an extract of the verbal Proceſs of the firſt of *February*, 1657. wherein thoſe Prelates condemned the diſſolutions of the Caſuiſts, and make it a matter of very earneſt complaint, *that theſe times are ſo fertile in the production of maximes ſo pernicious, and ſo contrary to thoſe of the Goſpel, and ſuch as are likely to prove the bane and deſtruction of Chriſtian Morality.*

But what? the Letter mentioned approves not the doctrine of the *Caſuiſts*; 'tis enough to give the *Jeſuits* occaſion to treat it as a thing forg'd and ſuppoſititious, how authentick ſoever it may be, and how venerable ſoever their dignity may be by whom it was ſent. Who ſo blind as not to ſee in this carriage of theirs, that, whatever it may coſt them, they would be exempted from the corrections and ſuperintendency of the Eccleſiaſtical Miniſtery, and that they do not acknowledge it but in what makes for their advantage, as if the Miniſters were in the place of God when they are favourable to them, and are put out of that place when they oppoſe their extravagances? This is an ordinary degree of preſumption in them. Becauſe they find themſelves grown ſo powerful in the World, as to defie thoſe

juſt chaſtiſements, which would inevitably fall on any other beſides them, ſhould he be guilty of far leſſer faults. Thence do they take the liberty of not receiving any thing from the Church but what they pleaſe themſelves. For what elſe can be their meaning when they ſay; 'We have a reſpect for 'our Lords the Prelates, and whatſoever comes from them, 'but for the *Circular Letter* ſent by their order and under 'their names to all the Prelates of *France* againſt our *Caſu-'iſts*, we honour it not, but on the contrary reject it as a 'piece that is forged, and hath neither their conſent nor 'authority. And in like manner, we have a veneration for 'the Reverend the Curez of *Paris*, but for the *Factum* prin-'ted under their name, which they have preſented to the Re-'verend the Vicars General, we declare it to be a ſcandalous 'writing, and that the Authors of them are Men of ſediti-'ous principles, Hereticks and Schiſmaticks. What ſhould all this ſignifie, but that the World ſhould take notice that they honour the Miniſters of the Church when they diſturb them not in their diſorders; but that when they offer to do any ſuch thing, they make them know by their contempt, by their calumnies, and by their out-rages, what it is to meddle with them?

Thus it ſhall be lawful for them to ſay any thing, and the Prelates and Paſtors muſt not preſume to contradict them, but they muſt withall be immediately treated as Hereticks and factious ſpirits, either in their perſons or their works. They ſhall have the priviledge to ſell in their Colledge, and to ſcatter into all our Pariſhes the execrable *Apologie for the Caſuiſts*; and we muſt not preſume to put out a writing that might in ſome meaſure be an Antidote againſt ſo mortal a poiſon.

They ſhall have put daggers and poyſon into the hands of furious and vindicative Men, by declaring expreſly *That it is in the power of private Perſons as well as Soveraigns, to diſcern, only by the aſſiſtance of the light of reaſon, when it ſhall be lawful or unlawful for a man to kill his neighbour*; and it ſhall be an exceſs of preſumption in us to put up our complaints to the Eccleſiaſtical Judges againſt theſe murthering maximes, and to repreſent by a *Factum* the monſtrous effects of that bloody doctrine.

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It ſhall be in their hands to inveſt all Men indifferently with all that power of life and death, which is the moſt illuſtrious prerogative of Soveraigns; and we muſt not be permitted to give our People notice, that it is a horrid and diabolical falſhood to ſay, that it is lawful for them to be their own carvers in matter of juſtice, eſpecially when the lives of their adverſaries come to be concerned, and that it is ſo far from truth, that one Man may, by his own private Authority, and the diſcernment of natural reaſon, kill another, that, on the contrary, it can never be done but by a divine Authority and light.

They ſhall have infamouſly expoſed to ſale all the dignities of the Church, and open a gap for all *Simoniſts* to thruſt into the houſe of God, by an imaginary diſtinction of *motive and price*; and we dare not publiſh, that a Man cannot without crime enter into the Miniſtery of the Church, but by the right door which is *Jeſus Chriſt*; and that thoſe who maintain that Money given as a motive is another, do not make a true door whereat the lawful *Paſtors* may enter, but a real breach fit only to let in *wolves*, not to feed, but to devour the *flock* he is ſo tender of.

They ſhall have freed Detractors from all crime, and declared it to be lawful (by the authority of *Dicaſtillus* one of their fraternity, and above twenty eminent *Jeſuits*) *for a man to impoſe falſe crimes contrary to his own conſcience, to bring thoſe into diſparagement who would ruine him.*

They ſhall have permitted Judges *to detain what they had received for doing an act of injuſtice*; Women, *to rob their Husbands*; Servants, *to purloin from their Maſters*; Mothers, *to wiſh their daughters death when they are not in a condition to diſpoſe of them in marriage*; the Rich, *not to give any thing out of their Superfluity*; the Voluptuous, *to eat and drink as much as they pleaſe, upon no other account than that of voluptuouſneſs, and to purſue the enjoyments of the ſenſes as things indifferent*; Thoſe who are inſnared in the next occaſions of falling into the moſt damnable ſins, *to continue therein when it may be any inconvenience to them to quit them*; thoſe who are grown old in an habitual courſe of vicious living, *to approach the Sacraments, though they come with ſo weak a reſolution of amendment of life, that they are confident it will*

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not be long ere they fall into the ſame crimes again, and without other remorſe for what was paſſed, than what the temporal inconveniences occaſioned thereby might have raiſed in them.

Laſtly, they ſhall have permitted Chriſtians to do what Pagans, Jews, Mahometans and Barbarians would have had in execration, and ſhall have filled the Church with the moſt palpable darkneſs that ever came out of the bottomleſs Pit; and we ſhall not, to diſpel it, ſhed forth the leaſt ray of evangelical light, but the whole Society takes alarm, and declares that they can be no other than Men of ſeditious principles and Hereticks, who ſpeak in that manner againſt their Morality; that their doctrine, *being the true doctrine of Faith, they are obliged in conſcience, how willing ſo ever they may be to ſuffer and comply with the Croſs, to ſpeak againſt thoſe factious ſpirits and Schiſmaticks that quarrelled thereat*; that ſo ſaying they ſpeak not againſt us, for we are perſons of more Piety than to be Authors of a Piece that ſhould any way oppoſe them, and that if it be otherwiſe we only are chargeable with the diſturbance of the peace and tranquillity of the Church by troubling them in the free publication of their doctrines. Thus do they endeavour craftily to inveigh againſt us as the enemies of publick tranquillity. *Who could have believed*, ſay they, *that the Reverend the Curez, who upon the account of their miniſterial functions are the mediators of peace between the Seculars, ſhould be the Authors of a writing that might raiſe a ſpirit of ſchiſm and diviſion between them and Religious men?* And immediately after, *Is the ſpirit of God and Chriſtian piety now ſo degenerated, as to engage the diſciples of the Lamb to be ravenous among themſelves as if they were ſo many wolves?* And thus do they make a great deal of noiſe in diſcourſes, to ſhew, that *they* are deſirous of peace, and that *we* are the only diſturbers thereof.

What an uncontroleable thing is inſolence when backed by impunity! And what a ſtrange progreſs will temerity make in a ſmall time, when it meets with nothing that can give its violence any check! Theſe *Caſuiſts*, after they had diſturbed the peace of the Church by their horrid doctrines which tend to the deſtruction of the precepts of *Jeſus Chriſt*,

Chriſt, as our Lords the Biſhops lay to their charge, have no other ſhift now than to accuſe thoſe who endeavour to re-eſtabliſh the doctrine of Jeſus Chriſt, as diſturbers of the Church's peace. After they had put things into diſorder of all ſides by the publication of their deteſtable Morality, they treat as breakers of the publick peace, thoſe whoſe conſciences will not ſuffer them to comply with their deſigns, and who cannot endure that theſe *Phariſees of the new Law*, as they have called themſelves, ſhould eſtabliſh their humane Traditions upon the ruines of the divine.

But they ſhall make no advantage of this artifice. We have made a ſufficient diſcovery of our love to peace by our ſo long ſilence. We ſpoke not till ſuch time as that it would have been a crime in us to be any longer ſilent. They have abuſed that peace, to introduce their damnable opinions, and they would now endeavour the continuance of it, to give them further footing. But the true children of the Church know well enough how to diſtinguiſh between that true peace which our Saviour only can give, and which the World is unacquainted with, and the deceitful peace which the World may give, but which withall is hateful to the Saviour of the World. They know the true peace to be that which endeavours the ſettlement of *truth* in the *belief* of Men, and that the deceitful peace is that which aims at the propagation of *errour* in the *credulity* of Men. They know there is ſuch a conſonancy between truth and the true peace, that they are inſeparable; that there is no interpoſition raiſed between it and the eyes of God by the diſputes which ſometimes eclipſe it from the eyes of Men, when the Providence of God thinks fit to engage Men into a vindication of his truths from unjuſt attempts; and that what were then a peace in the apprehenſions of Men, would be no other than a war in the ſight of God. They know further that theſe corrections are ſo far from being guilty of any breach of Charity, that it were no leſs to forbear them, for that it is the Character of a counterfeit Charity to ſuffer the wicked to purſue the enjoyments of their vices, whereas it is the property of true charity to diſturb that woful tranquillity, and conſequently, that, inſtead of eſtabliſhing the Charity that is derived from God by that apparent mildneſs,

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it were, on the contrary, to deſtroy it by a criminal indulgence, as the holy Fathers teach us in thoſe words, *Hæc charitas deſtruit charitatem.*

This is alſo the meaning of what the Scripture teaches us, that Chriſt came into the World not only to bring *peace*, but alſo *a ſword and diviſion*, becauſe all theſe things are neceſſary, every one in its proper time, for the advantage of Truth, which is the ultimate end of the faithful, whereas peace and war are only the means, and allowable proportionably to what they contribute to the advantages and eſtabliſhment of Truth. They know that it is upon this account the Scripture ſays, that there is *a time of peace and a time of war*, whereas it cannot be ſaid that there is a time for truth, and a time for falſhood; and that it is better that ſcandals ſhould happen than that truth ſhould be forſaken, as the holy Fathers of the Church maintain.

It is therefore apparent, that thoſe perſons, who are forced to make uſe of this pretence of charity and peace, to prevent Men from ſpeaking againſt ſuch as deſtroy the truth, diſcover themſelves to be friends only to the deceitful peace, and that they are profeſſed enemies to truth and the true peace. Accordingly hath it been the conſtant practice of the Perſecutors of the Church to make this pretence of peace the ſtalking-horſe of their moſt inſupportable violences; thus have the falſe friends of peace conſented to the oppreſſion of the truths of Religion, and the Saints by whom they were maintained.

Upon theſe grounds was it, that St. *Athanaſius*, St. *Hilary*, and other holy Biſhops in their times, were treated as rebellious, factious, obſtinate men, and enemies to peace and union; that they were depoſed, baniſhed and forſaken in a manner by all the faithful, who miſinterpreted for a breach of peace the zeal they had for the truth. Hence came it that the holy and famous Monk *Stephen* was charged as a diſturber of the Church's tranquillity by the 330. Biſhops who would needs have the Images removed out of the Churches, which certainly was a point not of the greateſt conſequence to ſalvation. And yet becauſe Men ought not to ſhrink from the leaſt truths under pretence of peace, that holy Religious man publickly oppoſed them, and it was upon

upon that ground that he was at laſt condemned, as may be ſeen in the Annals of *Baronius*, *Anno* 754.

Thus alſo were the holy Patriarchs and Prophets charged, as *Eliah* was, *to be troublers of the tranquillity of Iſrael*, and that the Apoſtles, nay, Jeſus Chriſt himſelf, were condemned as the Authors of diſturbance and diſſention, becauſe they declared a ſaving hoſtility againſt the corrupt paſſions and the fatal extravagances of the Hypocritical Phariſees and inſolent Prieſts of the Synagogue. And laſtly, all this is no more than the Scripture gives us a general repreſentation of, when entertaining us with a character of theſe falſe Teachers, who call by the name of divine thoſe things that are diabolical, as theſe Caſuiſts do at this day in their Morality, it ſays, *Wiſdom*, chap. 14. that they alſo give the name of peace to the moſt deplorable deſolation. *The extravagance of men, ſaith the wiſe man, is come to that height, that they give the incommunicable name of the Divinity to that which hath not the eſſence thereof, to flatter the inclinations of men, and to ſhew their compliance with the humours of Kings and Princes. And being not content to be ſo miſtaken in things divine, and to live in that errour which is a true war, they give the name of peace to a condition full of trouble and diſorder.* In magno viventes inſcientiæ bello, tot & tanta mala pacem appellant.

It is therefore a principal truth of our Religion, that there are certain times wherein it is neceſſary to trouble the poſſeſſion of errour, which the wicked call peace, and this is a thing no way to be doubted of after the confirmation of ſo many Authorities. Now if ever there was an indiſpenſable occaſion and neceſſity to do it, let us examine whether there could be a greater or more preſſing than there is at this day.

We find the moſt numerous and moſt powerful body of Men in the whole Church, that which hath the diſpoſal of the conſciences of all the greateſt, bandying together and conſpiring in the maintenance of the moſt horrid maximes that ever the Church groaned under. We find them, notwithſtanding all the charitable admonitions that have been given them, both privately and publickly, obſtinately countenancing Revenge, Avarice, gluttony, vain-glory, ſelf-love, and

and all the exorbitances of corrupt nature, the profanation of the Sacraments, contempt of the miniſteries of the Church, and the diſparagement of the Ancient Fathers, that they might introduce into their ſtead ſuch Authors of their own as are moſt remarkable for their ignorance and temerity. And yet though we cannot but ſee the Church ready to be overwhelmed with this deluge of corruption, we muſt not preſume, for fear of diſturbing the peace, to call out to thoſe that are entruſted with the conduct thereof, *ſave us, we periſh.*

The moſt inconſiderable truths of Religion have been maintained even to the death, and yet 'tis expected we ſhould quietly let go the moſt eſſential points of our Religion and the maximes that are moſt important and of greateſt neceſſity in order to the ſalvation of men, becauſe it is the pleaſure not of 300. Biſhops, nor indeed of ſo much as one, nor of the Pope, but only of the ſociety of the *Jeſuits*, to overturn them as they pleaſe.

We deſire, ſay they, *to be at peace even with thoſe who are unwilling to have any.* Strange preſervers of peace who never yet ſuffered the leaſt writing to come out againſt their Morality, which they have not worried with their bloudy Anſwers, and yet ſtill writing the laſt they will needs have us to ſit quiet while they remain in poſſeſſion of their unjuſt pretenſions!

We thought it not amiſs to be the more large in the refutation of this reproach, becauſe there is not any they ſeem ſo much to inſiſt upon againſt us. For though there may be few perſons whom they can perſwade, that the Caſuiſts are holy Authors, yet is it not impoſſible, but they may meet with ſome whom they may cajol into a belief, that we are nevertheleſs very much to blame for diſturbing the peace of the Church by our oppoſition. For the ſatisfaction therefore of ſuch, have we thought fit to dreſs up this diſcourſe, to give them to underſtand that there are not two queſtions to be made upon this occaſion, but only one, and that it is impoſſible it ſhould at the ſame time be true, both, that the Morality of the *Caſuiſts* is *abominable*, and that we are *blameworthy* to diſturb their deceitful peace in oppoſing it.

Let it not therefore be expected that we ſhould ever forſake the cauſe of *Chriſtian Morality*; no, we have a greater tender-

tenderneſs for the *truth* than to be guilty of that baſeneſs. But to let them know withal how far we are alſo lovers of *peace*, we open them the gate of it as wide as we can, and declare, that we are ready to entertain them into our very hearts, aſſoon as they ſhall have abjured the pernicious maximes of their Morality, cited by us in our *Factum* and in our *Extracts*, read in, and taken out of their Authors in their own words, and aſſoon as they ſhall ſincerely renounce the pernicious APOLOGY FOR THE CASUISTS, and the miſchievous treatiſes of Divinity of *Eſcobar*, *Molina*, *Sanchez*, *Leſſius*, *Hurtado*, *Bauny*, *Amicus*, *Maſcarenhas*, and all books of that nature, which our Lords the Biſhops call the *Plague of conſciences*. And thus ſtands the caſe between us. For here is not any thing to do, as they would maliciouſly make the world believe, concerning the differences which the *Curez* may have with the *Religious*. The queſtion now is not about any conteſtation concerning the priviledges of the *Jeſuits*, or of oppoſing their continual uſurpations upon the authority of the Curez. Though their books are full of miſchievous maximes as to that particular, yet did we purpoſely forbear all notice thereof in the Extracts we preſented to the Aſſembly of the Clergy, becauſe we would not bring in any thing into the general cauſe of the Church that ſhould concern us in particular. The matter therefore in agitation here is of the purity of Chriſtian Morality, which we are reſolved not to ſuffer to be corrupted; and we are not the only men engaged in this deſign. The Curez of *Rouen*, by the authority of their Prelate are ready to ſecond us with a zeal truly Chriſtian and Paſtoral. And beſides, we have now in our hands no ſmall number of Deputations from the Curez of other Cities of *France*, who with the like permiſſion of our Lords their Prelates, will earneſtly oppoſe theſe new corruptions, until ſuch time as thoſe who are the maintainers thereof ſhall renounce them.

Till then we ſhall continue to be their Proſecutors, whether they ſpeak well or ill of us it matters not, and we ſhall not diſclaim the truths which we have advanced in our *Factum*, to purchaſe at that price, the commendations they would then take occaſion to give us. *We ſhall not be diverted*

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[illegible] *curses or blessings*, as the Scripture saith. They [illegible] been able to frighten us, as enemies, nor shall they corrupt us, as flatterers. They have found us unmoved at their menaces, they shall find us inflexible at their caresses, and we shall express our selves equally insensible of their injuries, and their insinuations. We shall return the same constant countenance to all their different looks, and we shall oppose, to the *duplicity* of the children of this world, the *simplicity* of the children of the Gospel.

Done by the order of the Company, reported in the general Assembly, of Monday *the first of* April 1658. *and reviewed by the Deputies whose names are here under-mentioned.*

MAZURE, Doctor of *Sorbonne* and Curé of S. *Pauls*. ROUSSE, Doctor of the Society of *Sorbonne*, Curé of S. *Roch*, and Syndic of the Curez of *Paris*.

DEBREDA, Doctor of the Society of *Sorbonne*, and Curé of St. *Andrews* des Arcs.

MARLIN, Doctor of the Colledge of *Navarre*, and Curé of St. *Eustache*.

DU PUIS, Batchelor of Divinity, Curé of the Sts. *Innocents*, and Syndic of the Curez of *Paris*.

FORTIN, Doctor of the Faculty of *Paris*, and Curé of St. *Christopheres*.

GARGAN, Canon Regular of St. *Augustine*, and Curé of St. *Medardes*.

DAVOLE, Doctor of the Colledge of *Navarre*, and Curé of St. *Peters* aux Bœufs.

It was resolved also by the Company the very same day, that an Answer should be made to another piece newly come abroad against the same FACTUM of ours, divided into two parts, and entituled, A Factum; by way of *Answer to the pretended Factum of the Curez of* Paris, &c.

The Names of ſome of the moſt eminent Caſuiſts, *and others, with the places where they are cited. The Letter* A *denotes the citation to be in the* Additionals.

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